SANJEEV NEWAR

Vedic
Self help

THE SCIENCE OF BLISSFUL LIVING

GEMS FROM THE VEDAS

Mastering intuitive mechanism of everlasting bliss and success!

Agniveer

www.agniveer.com

THE

SCIENCE

OF

BLISSFUL LIVING

Mastering intuitive mechanism of everlasting bliss and success!

THE

SCIENCE

OF

BLISSFUL LIVING

Mastering intuitive mechanism of everlasting bliss and success!

SANJEEV NEWAR

Agniveer

THE SCIENCE OF BLISSFUL LIVING

Copyright © 2016 by Agniveer

All rights reserved. This publication may not be reproduced, stored in a retrieval system, or transmitted in whole or in part, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of Agniveer.

This publication is designed to provide accurate and authoritative information in regards to the subject matter covered.

For information contact
books@agniveer.com

Book Design and Composition by Ronak Trivedi

First Edition: August 2016

Preface

There are only two motives behind each human act. Either to get rid of pain or to attain the state of bliss. Throughout life, most of us remain trapped only in one set of actions – actions to get rid of pain. Very few of us can actually manage to bring our life in a bit better position where a big portion of our actions is only for attaining bliss. However, after a certain point in our life, we struggle to maximize or even struggle to sustain the level of bliss. This stagnation, as a result, itself becomes the cause of pain for us. And then, we get trapped again in the same set of actions - actions to get rid of pain.

Jumping back and forth from the state of misery to the state of bliss continues throughout our life. This eventually becomes unavoidable frustration because most of us do not understand the mechanism of maximizing and sustaining the level of bliss.

The state of bliss can not be attained without worthwhile actions. Worthwhile actions can not be conducted without noble life purpose. Noble life purpose can not be found without understanding the purpose of life. And only when we know our relationship with God and the nature, the purpose of our life becomes clear.

'The Science of Blissful Living,' the first book under 'Vedic Self-Help' series, brings forth the fundamental concepts of Vedas which expounds this mechanism of maximizing and sustaining bliss in most lucid manner. It helps us understand the world around and gives us practical tips on what role we should play to live a purposeful life and maximize our happiness.

The book is divided into three self-help sections:

- Understanding basic framework of attaining bliss
- Practical tips on living meaningful life
- Strengthening mind and will power

At the beginning of each of these sections, a brief introduction has been given regarding the subject covered in that section.

Though most chapters of the book explain the life-transforming wisdom from Vedic Mantras, the book does not demand readers to have mastery over Vedas. The book will be useful to anyone, who is not quite adept in Vedic subjects. Readers are not required to have any prior background except an inclination towards a scientific and objective approach towards life and living, and ambition to maximize purposefulness and happiness in life.

The book promises to be a vaccination against tension, depression, frustration, exhaustion and purposelessness. If one commits 100% to study and implement the knowledge covered in this book, I can promise that this would be the only self-help anyone would ever need.

Enjoy the journey towards your bliss!

Sanjeev Newar
21 August 2016, New Delhi

Contents

Preface I

UNDERSTANDING BASIC FRAMEWORK

TRUTH = BLISS. 2
Illusion of bliss 3
Same level of bliss brings boredom 4

LIFE MEANS GROWTH 5
Stagnation is not our basic nature 6
End of life is not end of growth 6

KNOWLEDGE IS MULTI DIMENSIONAL. 8
Mind – the controller 9
Knowledge, Action, and Contemplation 9

ACQUIRING THE RIGHT KNOWLEDGE 11
Choosing the right knowledge. 12
Fundamental questions and the purpose of life 13

THERE IS NO OTHER WAY! 14
Science can't help 15
Most self-help programs can't help 15
Business of spiritualism can't help 16
Why Vedic approach works 16

PRACTICAL TIPS FOR MEANINGFUL LIFE

ESSENCE OF LIFE AND LIVING 19
Meaning of Mantra 19
Mantra explanation 20
First fundamental law – Law of ownership 20
Second fundamental law – Law of detachment 21
What to do? – The ultimate confusion 23
The clear solution 24
The World Inc. and God as CEO 25
Transformation of life 26
Conclusion 27
Summary 29

RIGHT ACTIONS - WAY TO BLISS AND SUCCESS 30
Meaning of Mantra 30
Mantra explanation 32
Bad actions – the cause of indulgence and miseries 32
Bringing the proportion of indulgence down to 0% 33
The dumb way to bring down the indulgence 33
The smart way to bring down the indulgence 34
Reflect upon our actions 35
Keep goal in mind 36
Holistic development and not lopsided growth 37
Choosing right actions 37
Checklist of right and wrong actions 39
Noble actions for 100 years 40

Summary 41

AVOID TROUBLES AND REMOVE GUILT 43
Meaning of Mantra 43
Mantra explanation 45
Who are Asur or evil people 45
Inner voice – our ultimate guide 45
Human instinct and instinctive urge 46
Inner voice vs. Instinctive urge 47
Know whether inner voice is activated or not 49
Goal of life is to kill 'Asur' 51
Miseries in next birth 52
Wrong ways to kill Asur inside us 52
Right ways to kill the Asur inside us 54

STRENGTHENING MIND AND WILL POWER

SUPERCHARGE YOURSELF NOW! 59
Meaning of Mantra 59
Mantra explanation 60
Right intellect - the first step to realize the goal 61
Acquiring right intellect 61
Meaning of 'Swaha' 63
Summary 64

THE POWER OF 'OM' THERAPY 66
Om is beyond religion 66
Om in Vedic texts. 67

Meaning of Om 68
Each syllable of Om has different feelings 69
Why should we chant Om? 70
Therapeutic or health benefits of chanting Om. 71
Psychological benefits of chanting Om 72
Spiritual benefits of chanting Om. 72
The method of Om therapy 73
Chanting Om and duties of life 75

TRANSFORMATION WITH GAYATRI MANTRA 77
A Problem with the Vedas 77
Benefits of Vedic Mantras 78
Literal meaning of Gayatri Mantra 79
Overall Meaning of Gayatri Mantra 81
Applying The Universal Law of Gayatri in life 82
Net outputs of Gayatri Self-Help 86
The method of Gayatri therapy 87
Idanna Mama' or 'Nothing personal' 88
Some intellectual questions 89

MEDITATION - THE BEST ADDICTION IN LIFE 92
Our realities are different 92
Shutting down distractions is the first challenge 93
Controlling the sleepiness is the second challenge 93
Calming the mind is the third challenge 94
Enjoying the company of God is the fourth challenge 94
Being a good team-worker with God is the fifth challenge 95

Reciting Ved Mantra during mediation 96
Meditation during worldly actions 96
Meditation in bed time 97
Summary 97

ABOUT AUTHOR

ABOUT AGNIVEER

SECTION 1

UNDERSTANDING BASIC FRAMEWORK

In this first section, we will understand the very basic framework and concepts/principles of Vedic self-help necessary to kick start the process of attaining bliss. This section is more about developing a theoretical understanding of the true nature of human being. Without discussing any Vedic Mantra, this thought-provoking section will inspire us for knowledge acquisition and knowledge enhancement - A first step towards the journey of enlightenment.

Chapter 1

TRUTH = BLISS

Idam aham anritaat satyam upaimi
I shall move away from falsehood towards truth=bliss.

The very first principle of Vedic philosophy is that truth and bliss are synonymous. The root 'Sat' denotes truth in word "Satya". The root 'Sat' also denotes bliss in word "Sadgati". This principle forms the core foundation of the entire Vedic framework. In fact, this search for bliss through the discovery of truth defines an essential trait of human life. The entire progress of science and attempts made by human beings to know the world better is driven by this urge to achieve bliss through truth. This urge to find the truth defines our humanness. In fact, in Sanskrit, humans are called Manushya, which literally means 'one who can analyze or evaluate truth.'

Illusion of bliss

Now, often we see that illusions and ignorance also bring bliss. The entire entertainment industry and even most of the cults thrive on gaining by providing bliss to masses through illusion and ignorance. Attaining bliss through ignorance and illusion seems to contradict the principle of 'truth' and 'bliss' being synonymous. In fact, this has led to many philosophers to believe that bliss is merely a matter of perception and one cannot assess the same on the parameter of true or false, or on the parameter of right or wrong. From a restricted standpoint, they are right as well.

We shall be able to address this apparent paradox subsequently as we learn about some more fundamental principles of Vedic philosophy. However, to provide some hints, consider the fact that truth and bliss do not represent absolute points. They represent a journey. They represent a path of progress. They represent a process. Thus, technically speaking, knowledge is another term to define the process that leads us to truth. To simplify, we can treat them as synonymous.

We enjoy apparent illusions because while we are enjoying them, we consider them as truth, based on our limited understanding and capabilities. So far, an illusion appears to be true, or ignorance appears to be knowledge, we tend to enjoy them. But as our knowledge and understanding increase, we are no more able to enjoy what was bliss yesterday. We no longer enjoy putting fingers in switchboards that we used to do when we were infants, simply because new knowledge has dawned upon us. Even as children the food we used to enjoy are not the ones we enjoy as grown-up adults. Our food preferences change, our reading habits change, our hobbies change, our aspirations change. All these changes because we now possess more knowledge. Hence, only those things that

suite to our enhanced levels of knowledge provides us bliss.

Same level of bliss brings boredom

We should also consider the fact that the same level of bliss provided again and again makes us bore again. Thus, the same tasty sweet eaten repeatedly seems to degrade the level of happiness we used to derive from its taste. We now need a change. We want to grow. The small infant had had enough of blabbering lying on the couch. The infant now wants to stand up and try to walk. It wants to explore more. And it shall do that regardless of the number of times it falls down or gets hurt. It shall simply not give up until it can stand up, walk, run and jump. The basic nature of the soul is at full steam in a child – That is its urge to grow and progress.

Chapter 2

LIFE MEANS GROWTH

Indram Vardhanto Apturah
May we enhance our strength and progress!

This basic nature of soul brings us to the second fundamental principle of Vedic philosophy – Life means growth. As long as we are growing, we are working in sync with life forces. The moment we cease to grow, we are in hands of forces of death. Now, this principle coupled with the first principle implies that bliss can be maximized only by maximizing our growth. The moment we limit our knowledge or understanding of truth, we limit our level of bliss. We abandon the opportunity for further bliss. We enjoy illusion and ignorance, because we consider them as truth, and hence, acquire limited bliss from them. However, if we have to increase our bliss further, we need to enhance our knowl-

edge further. We need to break the shackles of illusion and ignorance and extract more bliss. This ongoing process is a journey of life and the only natural way to live healthy and blissfully.

Stagnation is not our basic nature

The moment we stagnate, the moment we stop this process of knowledge enhancement, or try to put limits to it, or try to reverse it, we are working against our basic nature. To put metaphorically, we are digging our own graves. In pursuit of momentary bliss, we are forcing ourselves into the dark pit of frustration, tension, sorrow, and grief. It is impossible to restrict the nature. So this urge for growth channelizes into all sorts of areas – some very undesirable, some less undesirable and some simply self-defeating. Thus, we see so much of terrorism, warfare, drugs abuse, pornography, wasteful living, addictions, and psychopathy all around. These are nothing but manifestations of attempts made by the soul to cope up with this force of nature that demands us to grow, progress, and come closer to truth.

An average soul spends the bulk of its life tackling this urge for growth without understanding the source of the problem and keeps fighting throughout the life in a variety of forms. Sometimes it will drown itself into various variants of ignorance and bliss, sometimes it will try to express itself through regressive means, sometimes it will indulge into sensual pleasures that numb the senses, sometimes it will tend to progress further and then again reverse the direction due to other compulsions. Finally, when mortal death takes over, the story is over.

End of life is not end of growth

Normally, we tend to believe that phase of growth ends with the completion of our physiological growth (growth of body). It is

approximately then that our education also ends. And we continue living in the illusion that phase of growth is over.

However, if you have studied a bit about the human brain, you would realize that it is the most complex system known to us in the entire universe. We hardly know anything about it and how does it work. But from whatever we know, the potential of the human brain to learn, acquire skills, and gain knowledge is virtually limitless. Also, we know that brain is like other muscles. The more you use it, stronger it becomes. If we stop using, then we lead ourselves towards dementia. This provides the greatest clue towards the purpose of our life or direction of our life – to grow further, know further and reach closer to truth.

Chapter 3

KNOWLEDGE IS MULTI DIMENSIONAL

Knowledge is multi-dimensional!

When we refer to knowledge or process of reaching truth, we should understand that we do not imply mere mugging of books and memorization of facts. There is a whole science in Vedas on what is meant by knowledge and various forms of acquiring it. But to put things in simple perspective, truth means knowing something the way it is. And knowledge is the process leading towards it. This is a multidimensional approach.

Mind – the controller

The toolkit with us to acquire knowledge is six-fold – 5 senses (eyes, ears, nose, skin, tongue) and its controller – the mind. The toolkit for us to experiment with knowledge is our body (hands, legs, speech, etc.) and its controller again – the mind. The mind is supported by the hard disk or the brain cells where we store and retrieve information. All these tools should be used maximally for the acquisition of knowledge.

Knowledge, Action, and Contemplation

In the Vedic parlance, acquisition of knowledge is supposed to be done through a three-fold approach – Knowledge, Action, and Contemplation.

- Knowledge here means input of information through five senses and mind.
- Action implies the use of our body and mind to implement this knowledge as output.
- Contemplation means analysis of input and output to derive distilled lessons.

All the three should go hand in hand. And simultaneously, the efforts to keep the toolkit well-maintained should go hand in hand. In fact, this effort towards the maintenance of the toolkit is another means of expanding knowledge.

Thus, we can well understand that this knowledge spans across all our senses and organs and hence is truly multi-dimensional. Unless a multidimensional approach is undertaken, our efforts of knowledge acquisition, and hence, bliss maximization will remain incomplete.

Further, this has to be undertaken in most objective manner. There is no place for blind beliefs and unreasoned assumptions in the Vedic way of self-help.

Chapter 4

ACQUIRING THE RIGHT KNOWLEDGE

The ultimate bliss shall come the moment we realize answers to fundamental questions!

The natural doubt that comes by now is that scope of knowledge is virtually infinite in expanse and depth. Even terrorists learn a lot; thieves learn a lot. We cannot stop learning even for a moment until our sense organs are active, and mind is working. Each sensory input processed by the brain is a new learning. Thus, learning and knowledge acquisition is already a natural process. Does it then mean that we should keep learning every other thing, which is already the default process and will that keep giving us more and more bliss?

Choosing the right knowledge

The answer is both 'yes' and 'no.' The very mechanics of acquiring new skills or knowledge does provide bliss, regardless of what it is, so far the mind is trained to aspire for it. More actively we pursue it, more the bliss we attain. However, our goal is to reach ultimate bliss. Therefore, unless the knowledge acquired leads us further to the highway of ultimate bliss, we might be wasting our time. In addition, any form of wastage again brings the forces of death and sorrow to fore. Put simply, not all methods and forms of knowledge acquisition lead us to the highway.

This is like the game of 'Prince of Persia' that we used to play in the nineties. The Prince is trapped in a labyrinth and has to come out its different levels within thirty minutes and defeat the vizier who has kidnapped the princess. Now it's a fun fighting with the guards and defeating them. It's also a fun jumping around, breaking walls, ceiling around, drinking magic potions, and roaming around. But time is limited. Therefore, he has to optimize his efforts smartly, and defeat only those guards and move only in those alleys that lead to the goal. Now this game is a gross simplification of the real game of life that we are playing. But the lesson is amply clear – act with a sense of direction.

The entire Vedas are a guidebook to help us in this game. As we shall understand the fundamental concepts, the direction would become clearer. But to summarize the suspense ahead – we all are intrigued by certain fundamental questions. Science, religion, philosophy – all seem to be the attempts to answer them. However, none is able to answer them adequately. Vedas provide a clue to them and lay a framework to seek these answers, a very scientific and logical framework indeed, and leave the rest for our own exploration.

Fundamental questions and the purpose of life

The Vedic message is clear – the purpose of life is to seek answers to these fundamental questions, and the state of ultimate bliss shall come the moment we can realize these answers. However, the Basic question is only one. The rest are mere expansions of this basic question. The whole process of exploration to answer these questions creates the direction of our knowledge seeking. Anything and everything that leads us to answers to these questions is towards the path of bliss. Everything else is a waste of time and moves us towards sorrow and death.

The basic question is:

WHO AM I?

And the associated fundamental questions are:

WHERE DID I COME FROM?

WHERE WILL I GO?

WHAT IS THE MEANING OF THIS LIFE?

Chapter 5

THERE IS NO OTHER WAY!

Nanyah Panthah Vidyate Anayaya
There is no other way!

Who am I? Where did I come from? Where will I go? What is the meaning of this life? Answers to these fundamental questions cannot be written in the form of an essay that we mug up, and we are done! These need to be realized through all our senses and the master controller – the mind so that we grasp it fully. In Vedic language, this entire life has the sole purpose of helping us seek answers to these fundamental questions, and through that achieve ultimate bliss.

To the uninitiated, the mere reference to these questions might increase the heartbeats, and even cause a sense of fear or depres-

sion. After all, we all admit that the entire human life and all our activities are in a way, an attempt to ignore this fear of death. Our mind rebels at the very thought of death – that everything shall end one day – no senses, no feelings, nothing! Yet, we know that if there is one certain thing about life, it is death. We tend to ignore this feeling; we tend to ignore our soul, when suddenly in the middle of everything, it shouts that "one day this shall come to end.. a blank end!". We then distract ourselves, get busy in our career, activities, entertainment, etc. Though we try to desensitize ourselves to these questions, they still exist.

Science can't help

Science has progressed a lot in terms of the number of toys it has produced and theories it has developed to understand these toys. Nevertheless, the progress of modern science has been an absolute zero when it comes to these most fundamental questions. In its frustration, it claims that nothing that its instruments cannot detect exists! Yet, it admits that the most fundamental questions that started this journey of exploration still remain equally unanswered, and it has no clue on how they can be unanswered.

Most self-help programs can't help

Do you know why most self-help programs fail? (I came to know that the noted founder of NLP – Neuro Linguistic Patterning – that claims to change attitudes and beliefs in a matter of minutes himself was a drug abuser fighting depression till last known!) The reason these programs fail is that they want us to get motivated and inspired but fail to understand and explain to us why we should be inspired and motivated? The human mind, when it knows that despite all great successes, highest levels of motivation, enthusiasm, and charisma, one day the show shall come to a dead

end, it reasons – why the hell should I bother to change when no change is permanent? When it all appears so purposeless, the mind tends to stick to the directions it has already undertaken. The motivation to self-help ceases to exist in the wake of an impending end of everything that is definite.

Business of spiritualism can't help

One gets into spiritualism to seek answers to these questions. There are momentary moments of happiness when one reads about stories of Heaven, Hell, Lord, Prophet, Avatars, etc. This is so soothing and relaxing. We tend to stick with these and dwell deeper and deeper. "No!", The mind decides, "I shall analyze no further. This has to be the answer because I can no more tolerate the questions can shake me to end!" But the questions remain. The loopholes in the fantastic stories of miracles are amply evident to the mind. It knows that it has never seen a single miracle ever and has only heard stories about it. Yet, the solution to these puzzling questions lies only in blind belief in these miraculous assumptions that have never happened in life! The soul rebels somewhere, "Hey! This seems to be not true. Get better answers!" And mind replies, "Shut up!" When the sound of the soul becomes louder, we drown it into the hymns, songs of faith, recitations, etc. – whatever way we can. Thus, the business of spiritualism flourishes! As a result, we remain the scapegoats with these unanswered questions.

Why Vedic approach works

Vedas succeed where all these approaches fail. It provides such a scientific framework to address these questions that once this is in place; there is no way that any form of fear or doubt can even touch upon us. With the Vedic toolkit, when we analyze and explore these questions further, our doubts start vanishing, mo-

tivation starts emerging from the core, the enthusiasm becomes our fundamental nature, and we can enjoy the present and look ahead to the future with a level of bliss that was never possible so far. Moreover, as we progress further, this bliss keeps increasing. The very process of seeking these answers becomes a source of permanent happiness that we had been seeking so far!

The Vedic approach works because does not remain a mechanical process like NLP. It does not demand blind belief in any stories or miracles. It does not demand to shut down the analytical brain. On the contrary, the Vedic approach is so intuitive, so much in sync with our true nature, and so logical that it becomes a part of our own self. Therefore, we no more require any further self-help of any sort. Vedas say that the entire knowledge of Vedas is already within you. What it means is that the Vedic knowledge appears as if it were you who gave the answers. There is no external imposition required anymore. It all comes from within. That is why it works! In facts, this is the reason Vedic approach is the only approach that works! We shall discover the answers in subsequent sections. By the way, do not worry! – Vedas prove that we can never die because we define the very opposite of death - forever!

SECTION 2

PRACTICAL TIPS FOR MEANINGFUL LIFE

Once the basic framework of achieving bliss through knowledge acquisition and knowledge enhancement is understood, the next stage of enlightenment demands us to apply this knowledge in real life so that we can maximize our bliss. Therefore, this section is more about practical work. With a detailed explanation of Vedic Mantras (First three Mantras of Ishopanishad), this section provides us very practical tips for living a meaningful life. This section will help us develop new perspectives on our life to master the science of purposeful and guilt free life.

Chapter 6

ESSENCE OF LIFE AND LIVING

isha vasyam idam sarvam yat kim cha jagtyam jagat
tena tyaktena bhunjitha maa gridhah kasyaswit dhanam
Yajurveda 40.1

The first mantra of Ishopanishad contains the essence of all happiness and success one can dream to achieve.

Meaning of Mantra

O Human! The entire world – static as well as dynamic – is pervaded by Ishwar – the Supreme Lord. Hence, enjoy the pleasures in a detached manner. Do not be greedy. This wealth does not belong to anyone.

Isha – The Supreme Lord

Vasyam – Inhabits

Idam – This

Sarvam – Everything – every point, every location

Yat – Whatever

Kim Cha – And

Jagtyam – Dynamic world

Jagat – Living and Inanimate World

Tena – These

Tyaktena – With detachment

Bhunjitha – Enjoy

Maa – Do not

Gridhah – Be greedy

Kasyaswit – Whose is

Dhanam – This wealth?

Mantra explanation

Ishopanishad or the 40th Chapter of Yajurveda forms the foundation of all positive philosophies of the world. The very first mantra sets the tone. In few words, it provides the essence of life and living, structure of the world and our ideal approach while we live.

First fundamental law – Law of ownership

Mantra teaches the first fundamental law of life. It states that there

are three entities in the world:

- Prakriti - The world around us,
- Ishwar - The God, who resides everywhere, and
- We – the soul (Atman), who is being addressed in the mantra.

We do not own the world around us. The owner – the God – pervades every point that He owns. Now, since we do not own the world, the way we should use the facilities of the world should be without a sense of ownership. However, this does not mean we should refuse to use the facilities in the world. By all means, we should make the best use of the facilities, but without considering them as our own personal property.

Under any circumstance, we should not have any greed. Greed is the highest level of foolishness. Neither do we own the world around, nor can we take it with us after we die. Therefore, running after what eventually would be lost is indeed stupidity. In fact, no one can own the world. Even God owns as a manager and not someone who extracts benefits from the world. Therefore, we should stop acting foolish and start enjoying the world in the true sense.

Second fundamental law – Law of detachment

The mantra teaches another fundamental law of life – We cannot enjoy unless we are detached. The ONLY way to enjoy the world is by being detached from it. This may seem counter-intuitive on the surface but in fact, it is not. If we think deeply, we will find that it is the lust to own something causes all the worries. Worries start from the very desire of owning something:

- We worry about ways to obtain our desired object.
- Once obtained, we worry about its security and our continued association with it.
- Finally, when it is time to say goodbye, we regret because we now lose it.

In fact, true ownership of anything except what we already have – our own self and God – can simply not happen. It is like chasing a shadow. Sometimes we come very close to it, but it again moves ahead. The only way to chase a shadow is to turn around and face the sun. Instead of chasing the shadow, we should chase the source of light and shadow will fall behind.

I recall a joke I heard in childhood where a boy challenged Tees-Maar-Khan (TMK) to touch the red traffic light some distance away and come back while he measures the time. The next morning, TMK was furiously hunting for the boy in the neighborhood. When someone asked, "What's the matter?" he angrily replied, "The boy made me run the entire city behind the tail light of a bus!"

I laughed a lot when I first heard it. However, gradually I realized that this dark humor is actually dominating the world today. We all keep chasing the elusive tail light. We glamorize and idolize all those who earned fame, wealth, and power, and aspire to be one of them. The hunger never ceases. We keep running for more and more. But we never feel as if we have achieved whatever we ran to achieve. Then suddenly lights go off in this mad race, and the show ends. And when the show ends, we all are at same level. All the toys of the world that we collected – name, fame, wealth, power, etc. – which we never actually collected but we fooled ourselves to assume that we have collected, evaporate in a split-second. Thus,

after all the drama, all the frustrations, all the sacrifices, all the compromises, all the complexities, all the troubles, all the madness, all the competitions, we are back to square one.

An Actor, a politician, a terrorist, a Pope, a businessperson, a rich, a poor, a celebrity, or a common person, everyone would die equally rich or equally beggar. Some may argue: "But some of them would leave a legacy that would continue." But let's be clear. Even if legacy continues, no one would be there even to claim that 'I' left this legacy. Even the memory of this so-called legacy would wipe out. Then even those people who remember this legacy will face the same destiny of blankness and forget all the legacies of theirs or their predecessors in one split-second defined as 'death' or 'The End' of the show.

In summary, nothing in the world ever belonged to us, and nothing is going to go with us despite whatever efforts we may exert to acquire them.

What to do? – The ultimate confusion

So what are we supposed to do? Sit blankly like a morbid lunatic and wait aimlessly for the final 'The End'? Well, many philosophers may suggest so. Some may say that live the life in the present moment and do not worry about the future. Others would suggest that one should enjoy this life to the maximum and face the future – death or whatever – when it comes and not bother about it now. Another group would advise that death is simply like a fantastic sleep, so why worry about it?

But let us be honest. How many of these philosophers and their followers would enjoy their parties and fun when held at gunpoint? These all are elusive ideologies that fear to address the core issue and provide only escapades. They are simply attention-distractions.

Like a pain balm which works by confusing the sensation of pain with a new sensation of skin irritation. Then somewhere from some corner in this body, something raises an alarm – that soon 'The End' would come.

It is natural that all living beings fear death and want to avoid it. If death were indeed so painless, why would there be a natural revulsion to death? Why does society consider murder as the greatest crime? Fear of death is so intuitively built-in within us that we do not even need to explain this. The urge to avoid death is implicit in all the actions we carry in our lives. And when we associate this fact of death with all the running around to gather temporary wealth that we indulge into, we clearly know that we are acting foolish. This act of foolishness to acquire worldly things cannot be the goal of life when we know we can never acquire them.

The clear solution

This very first mantra of Ishopanishad very succinctly not only states that chasing the tail light of bus is simply a foolishness, but also offers a clue to what else should be done. It provides not a pain balm but addresses the root cause of pain in the very first few words of the mantra. That is: "Everything is inhabited by the Supreme Lord."

The solution is clear. Instead of pursuing what we can never obtain, we should pursue what is already everywhere – within and outside us. Pursue the Ishwar/God. Since He is the manager of the entire world, since He alone would remain closest to us forever and wherever we go, as a smart person, we should simply follow Him. Instead of chasing a desire that is technically impossible to fulfill, pursue what is most achievable and most beneficial. Since

He is already with and within us, to pursue Him implies understanding Him and conducting actions as per this knowledge.

Thus, the mantra changes our very approach towards life. Instead of being owners of anything including our relations, our body, our thoughts, our minds, our properties, our clothes, our degrees, our fame, or our wealth, simply be the employees of Ishwar/God.

The World Inc. and God as CEO

This world is our workplace or our office or company, and it is called 'The World Inc.' Our each thought, each word, each action is being appraised every moment by the CEO – God – and he keeps promoting or demoting us accordingly.

We head the business unit called 'Me and My World Inc.' but God is the Supreme Head of all such business units. We have to work together to maximize profits not only for the Business Unit that we head but also for the entire organization.

Moreover, we have to work here in the same manner as we work in our professional life. We do not own the pen, the laptop, the chair, the table, the office facilities, the car that company provides. We do not own the flight in which we travel for a business purpose. But we use them and use them with FULL enjoyment for the sole purpose of the organization. The same goes for 'World Inc.'

Anyone who uses company resources for his personal gains is penalized in an ethically driven company as per Corporate Governance. In the 'World Inc.', we are punished similarly for any cheating that we do against the code of world governance.

In the mortal company, punishments and rewards may be delayed. But in the perfect World Inc., everything is instantaneous.

He is present everywhere to ensure this. He ensures what we get is what we deserve – neither less nor more.

Thus, the mantra asks us to enjoy the world and work in it as Business Heads who own ownership of actions and not the resources. All our actions should maximize the profits of the entire company, and we all should report only to the CEO. God, being the smartest CEO, would provide us the resources that we need to fulfill our objectives. Our goal is not to maximize these resources in our business unit but to fulfill the objectives of the entire organization.

With this professional business oriented approach towards life, there is no scope for fear, worry or aimlessness. Instead of trying in vain to enjoy life because we want to elude the ultimate 'The End', we tend to become proactive and truly start enjoying life with a passion for maximizing our achievements before the 'Interval' so that we are provided even higher designations after the 'Interval'.

Transformation of life

With this art, we suddenly we don't feel the need to try being brave and daring in life. We instead feel that to be a natural trait of ours.

We don't feel like either running away or indulging in the world. We instead feel like smart managers who utilize the world and its resources for their ultimate objectives.

We don't feel the need to wasting time in the enormous fluff of myriad philosophies that only an idle person has time to analyze. We instead feel extremely goal oriented who focus only on what needs to increase the profits.

We don't feel scared of losing any of the world's resources because we don't own them in the first place. We instead focus

every moment on what we have and what we need to acquire for the company goals. If there is an airplane to our destination, we feel neither hitch nor any special pride in availing it. We simply use it, plan for next business target and enjoy the process. If there is no airplane, we still feel the same exhilaration pursuing our goals in the bullock cart or cycle or whatever.

We still aspire for wealth, riches, and better facilities in the world. We still aspire for fame and glory. But we aspire all these not for ourselves. We aspire to these only for the goals of this World Inc. We aspire only to the extent they fulfill the goals of World Inc. It is no more 'for me only'. It is for the mission of 'Idanna Mama' – 'Not mine'. Thus, instead of being beggars dreaming of being tycoons, we become most well-paid Business Heads of the company!

The mantra summarizes the essence of 'Idanna Mama' (Not mine) and 'Swaha' (for the larger goal alone) that form the bedrock of Vedic ideology. No wonder, the same values are honored in the most professional and respected of worldly organizations. That is what makes them successful. When these can achieve so much success by scratching a very tiny surface of Vedic wisdom, just imagine the level of success that is waiting for us when we immerse into Vedas!

Conclusion

One who understands the crux of this mantra even partially would make himself a winner. Instead of wasting time collecting sand and pebbles that eventually will be snatched away from us, the smart follower of this mantra would utilize his stay to collect the jewels that would go with him when the show ends for others! Moreover, while others would face the consequences of being corrupt, the

smart manager would win his next level of promotion. Further, even in this life, the fools waste life chasing elusive happiness that never comes to them and instead gather a tremendous amount of emptiness, frustration, guilt, shame, regret, fear, and tension beneath the false gimmick of outwardly bliss. The smart manager, all the while, gathers true bliss, true happiness and enjoys being promoted to further the bliss in each moment of noble action.

One may ask, 'what are these noble actions and what are the goals of World Inc. that we are expected to pursue?' Now we don't need any special prophet or incarnation or miracle to tell us that. We simply need to follow our inner voice of accepting the truth and rejecting the falsehood in every moment of life through thoughts, words, and actions in most optimal manner. Everything else is derived from this core most inherent intuitive mission. Even need to master Vedas is a derivative of this core essence.

If we delve into this deeply, we will find that this in itself justifies why following the inspiration of God alone to achieve God alone through knowledge is the right and the only way to achieve bliss. Vedas provide detailed explanations to this and increase our speed and effectiveness. Thus, Vedas are the corporate policy guidelines of World Inc. Not only is the text available for reference, but for ease of all, the same has also been inherently copied in our own self a-priori. This is what intuitively keeps inspiring us to do good for the world, pursue happiness, spread knowledge, get into action, etc.

In next chapter, we will get a detailed understanding of second Mantra of Ishopanishad and learn what these goals are and how are they to be applied as per the Policy guidelines of Vedas.

Summary

O Ishwar, may my ignorance that leads me to ignoring You and chasing the world, that was never mine, be destroyed forever. I promise to put my best efforts for this. With Your blessings, I promise to seek You and You alone because You alone are the source of bliss!

May this noble thought always prevail in me!

Chapter 7

RIGHT ACTIONS - WAY TO BLISS AND SUCCESS

kurvan eva iha karmani jijeevishet shatam samah
evam tvayi na anyatha etah asti na karma lipyate nare
Yajurveda 40.2

The second mantra of Ishopanishad provides practical tips on enhancing our fun and enjoyment in life to levels never imagined!

Meaning of Mantra

O Human! Desire to live for hundred years in this world but only through the constant conduct of noble actions. This is the only

way to escape being indulged in results of dishonorable actions. There is no other alternative whatsoever to this formula to achieve bliss.

Kurvan – Conducting

Eva – Alone/ Only

Iha – In this world

Karmani – Noble actions

Jijeevishet – Desire to live

Shatam – Hundred

Samah – Years

Evam – This is the way

Tvayi – In you

Na – No

Anyatha – Alternative

Etah – To this

Asti – Exists

Na – Does Not

Karma – Dishonorable actions

Lipyate – Indulges in

Nare – In the leader of all actions or You

Mantra explanation

The first mantra of Ishopanishad explains that principle and the second one extends it to practical application. The first mantra asserts that since we do not own anything in this world, we should not have the impossible desire to possess any worldly thing. Instead, we should desire to possess the God, who resides everywhere. Thus, the first mantra lays the foundation of the Corporate Governance policy of World Inc.

The second mantra spells out that giving up the desire to own anything in the world does not mean that one should run away into the mode of inaction or limited action. On the contrary, the only way to remain unaffected by perils of wasteful and dishonorable actions is to keep conducting noble actions, proactively and enthusiastically, every moment of life. One should plan and desire for the conduct of such noble actions for at least hundred years.

As with any Vedic mantra, this mantra also provides a vast treasure of practical knowledge in its few words. Let us try to extract a few of them.

Bad actions – the cause of indulgence and miseries

The mantra implicitly explains that bad actions cause indulgence and hence miseries. On the other hand, noble actions liberate us from miseries. The mantra thus provides a clue to differentiate intuitively between good and bad actions. The clue is, "Any action that causes indulgence is bad. Any action that does not cause indulgence is good."

Now let us understand the meaning of 'indulgence.' For this, let us get back to the first mantra where it was explained that only God pervades every point in the world, and we are not the owners. Thus,

any action performed with the motive of 'ownership' ignoring the presence of God, the ultimate CEO, would lead to indulgence. On the contrary, any action performed with a full understanding of God being everywhere and being our CEO is a noble action devoid of indulgence.

Bringing the proportion of indulgence down to 0%

For most of us, except elated Yogis, all our actions have indulgence in varying proportions. Actions in themselves are not good or bad. The motive creates the difference. Because of our ignorance, the motives we exhibit are a mix of knowledge and foolishness. Hence, we cannot escape from being indulged in our actions. The goal of life is to bring the proportion of indulgence down to 0%.

How do we do that? There are two ways. There is a smart way and the dumb way. Dumb way is for the coward and lazy people. The smart way is for the brave and enterprising. However, in a company, only the enterprising employees get a reward. The lazy ones are demoted to their levels of intellect and actions. Therefore, the choice is ours!

The dumb way to bring down the indulgence

The dumb and lazy way to bring down the indulgence is to stop doing actions. The logic is that when no actions are being done, the proportion of bad actions will automatically become zero! The followers of this approach want to fool God and hack the system – knowingly or unknowingly. They will claim that the whole world is false, and all actions cause miseries. They would run away from their duties and try to achieve God through the perfect stillness of mind by reaching a state of complete inaction. Thus, they are trying to make the denominator of the fraction zero! Thanks to such

escapists, the nation and society find itself in great disaster as India witnessed in last millenniums.

However, they forget that one cannot live for even a moment without conducting actions. The human body is so designed that to even survive one has to conduct actions. Even if we do not desire, still we perform involuntary actions like breathing and blinking. Thus, the denominator can never be zero. Nevertheless, by doing lesser and lesser actions, even one bad action increases the proportion significantly.

In addition, as we will see further, any escapist action is actually a bad action. We will see in a further mantra that those who pose to be intelligent and yet do not conduct vigorous actions face miseries worse than those faced by the real fools. We can relate it to our society and understand why despite being a lighthouse of world and foundation of all wisdom of the world; we continue to be one of the most molested societies for centuries!

The smart way to bring down the indulgence

The smart way to bring down the indulgence is to practice and practice by doing more and more actions, better and better actions, even further challenging actions. The logic is that 'practice makes a man perfect'. So the smart manager would conduct an action and do another action and yet another and so on. He would vigorously practice and soon become a world champion. This is the natural way of keep conducting actions has been ingrained in our soul already. That is why we see a child trying to stand up and walk repeatedly despite innumerable falls and accidents. Eventually, the child not only learns to walk but some of them even become acrobats! The second mantra clearly states that this is the only way to achieve bliss and success.

Thus, instead of running away from actions, we should take more and more challenges. We must follow inner voice and keep an open eye to all resources around that can help us. We must work swiftly and adeptly to keep improving our efficiency. We should welcome new and variety of challenges to check out our performance and progress. We must strive to rise up the learning curve, and in the process, reach the desired state of 100% noble actions and 0% bad actions.

This principle is applied to everything in life. Through practice, an illiterate becomes a scholar. Through practice, a polio patient becomes an athlete. Through practice, an alcoholic becomes a Shradhanand. And by using the same principle, the practice can make all of us Yogi.

Reflect upon our actions

Please also note that to keep conducting actions alone is not enough. It is important to reflect upon the action and work smarter next time. So we should start with an action as per our conscience and knowledge, and then should check whether our understanding of God all around has improved or not. We should use below clues to correct our actions and surge ahead.

- Are we becoming more honest and smart managers?
- Are we becoming more fearless?
- Are we becoming more visionary?
- Are we becoming more ambitious to achieve higher goals of world peace?
- Are we having better control of mind?

- Are we having enhanced peace and satisfaction?
- Do we have a life with higher unconditional happiness?
- Are we becoming even more action-oriented without being worrisome?

We should never give up. We should never be tired. More we exercise, more rejuvenating we feel. As a result, we move faster towards the goal.

Edison is supposed to have conducted thousands of failed experiments to make a light bulb. Someone asked him, 'What did he gain from so many failures?' He replied, 'I know thousands of ways to not make a bulb!' After a few more experiments, he could gift us the first electric bulb.

The spirit should be similar to power the bulb of enlightenment within us. We should keep trying repeatedly. However, it would be foolish to keep repeating the same action again and again. Instead, like Edison, we should try a new variant and see if it works better. Then we should try something still better. We should not try something randomly merely for the sake of trying. We should not keep repeating what did not work so far.

Keep goal in mind

Needless to say, merely conducting actions without the goal in mind will lead us to miseries alone. Thus, even if we are very enterprising, focused, daring, and proactive but conduct actions to achieve fame for the sake of fame itself, or money for the sake of money itself, we are fooling ourselves. While God would grant us what we desired for – fake worldly sense of happiness – but that would only bring agony and sorrow throughout and afterward.

Therefore, if we think that we can apply the laws of action in this mantra ignoring the guidelines of the first mantra of Ishopanishad by aspiring to become or even admiring a model who promotes lust, or an actor in cheap movies, or a corrupt politician, or a fraud guru, who fools people through flowery words, we are causing our own destruction. God would not wait for us to become a celebrity to present us our appraisal. The Law of Karma would ensure that we have been digging our grave right from the very first misdirected thought that was brought by us.

Holistic development and not lopsided growth

The Vedas provide details of a large number of avenues for desirable actions that lead us to the realization of ultimate bliss through the techniques of this mantra. For example, actions towards family, patriotism, society, health, education, mind control, strength, etc. We need to exercise in all these areas to achieve perfect practice. Just as it is impossible to become a wrestler by doing only squats for legs but avoiding push-ups to strengthen arms, in the same manner, it is impossible to achieve mastery in goal-oriented actions without sufficient diversification. That is why Vedas urge for holistic development and not lopsided growth.

Choosing right actions

God provides clues to what actions we should choose at a given point in time through the radar of inner conscience. Thus, when we feel a need in society or self to alleviate a given situation, we should follow that urge instead of seeking Mukti (salvation) through avoidance. For example, Swami Dayanand felt a need to discover the mysteries of life and death to which no satisfactory answer was available to anyone around him. He thus followed his conscience, allowed himself to bear tremendous challenges, per-

formed wonderful actions and gave us the light of truth. Such actions are the ones that Ishopanishad demands us to perform because they are need of the hour.

Today, however, access to knowledge is not an issue while application of that knowledge in various domains of life is the imminent need. Yet, we find many trying to imitate Swami Dayanand blindly by becoming so-called Sanyasis and jettisoning the urgent demands to set right examples in society. Such Sanyasis give no new timeless product or discovery to society and simply reiterate what has already been made available in public domain.

There are others who inspired by the glory of Vedas decide to mug up entire Vedas in the traditional manner. With due respect to their sentiments, this is not what society demands today. There was a time when this was the need of an hour, and this is how Vedas remained unadulterated and protected over ages. Thanks to the people who dedicated themselves to this cause in history, Vedas are very much protected through publications. Even voice recordings of Vedas are present as mp3s. However, demands of the time have changed now. Protection of Vedas is not at all a cause of concern today. However, application of Vedic mantras in real life and propagating them in succinct form to masses becomes the demand of today. Therefore, while this may be a good secondary work to memorize the Vedas or any text for that matter, to dedicate whole life solely to becoming yet another carbon-copy of voice recording is not what Ishopanishad would urge us to do at this juncture.

(In any case, just as books of Physics and Mathematics are not for mugging but for conceptual understanding, Vedas – the highest level of scientific wisdom – should also be understood conceptually. The inverse approach of mugging first and understanding later perhaps works for subjects like history and law. It also works when there is a need for protection of Vedas. But for science, the right

way is to gather concepts and keep working on them to perfect them to an extent that we no longer need to mug them.)

Ishopanishad clearly states that all those who avoid actions that are need of hour are on the wrong track. They are being escapists – knowingly or unknowingly. This does not mean all 'Sanyasis' or 'Veda Paathis' or those who avoid mainstream society in general are escapists. But we must have a very compelling justifiable reason that addresses the need of hour effectively and uniquely.

Checklist of right and wrong actions

The two mantras together provide a powerful checklist of right and wrong actions:

- Am I doing this act merely for fun without a purpose? If yes, watch out.
- Am I hurting anybody unnecessarily by this action? For example, killing for a taste of tongue or touch of skin. If yes, watch out.
- Am I escaping action because it will cause me troubles? If yes, watch out.
- Am I restricting my scope of actions because I feel I am incapable? If yes, watch out.
- Am I not willing to explore a wide variety of actions that are necessary for my goals as per my inner urge? If yes, watch out.
- Am I taking proactive steps to expand my knowledge and understanding so that I am able to sense my inner voice better? If yes, very good!

- Am I doing all actions for Ishwar and Ishwar alone? If yes, very good!
- Am I doing actions in a manner that I don't care about worldly pressures, emotions, seductions and threats that go against the direction of my inner voice? If yes, very good!
- Am I doing actions that make me stronger – physically, intellectually, spiritually, socially, and nationally? If yes, very good!

The whole of Vedas and especially the portion of Yoga as summarized in Ashtanga Yoga of Patanjali focus on this aspect.

Noble actions for 100 years

Another critical point to note is that the mantra asks us to plan for a business cycle of hundred years. Companies are concerned about their year-end profits. Similarly, we should focus on century-end profits. This does not mean that we should postpone all our worthwhile actions to last part of cycle-ending the way it happens in sales companies where in last week of the month they would desperately try to close sales figures by hook or crook. This means, on the contrary, that we should plan our life with a horizon of hundred years.

It is worth observing that living for hundred years does not mean merely surviving. We should work to live for hundred years in a manner that we are proactively into noble actions. This would require smart planning.

Just as expert marathon racers do not run in full steam in first few meters of race, in the same manner, we should gradually and steadily, but aggressively, pursue our goals. Vedic culture provides

a very effective framework – where at least, first 25 years are dedicated to strengthening ourselves morally, intellectually, spiritually and physically. Then we run in full steam. When the growth of body has stopped, and the catabolic process has started predominating, we enter into actions that focus more on advisory and nurturing. Finally, we get to a stage where we focus only on knowledge dissemination and practice of self-control. The proportion of physical activities reduces and that of spiritual activities increases.

This is an ideal scenario, which is rare to find today. However, each of us can evaluate our own stage and customize the plan of life accordingly. Nevertheless, the bottom line remains that we should plan for 100 years of proactive actions.

Such a 100 years of active, purposeful, dynamic life focused ONLY towards the realization of Ishwar/God through noble actions of self-control and benevolence is the ONLY right way to live.

Summary

To wrap up, let us clearly understand that Ishwar does not give us any points on our wealth, fame, degrees, hunk status, celebrity status, designations, positions, resumes, or influence. His criteria are solely the proportion of wisdom in the thoughts that propelled these actions. Thus, our objective function, our goal should be to maximize the proportion of wisdom in all thought process that guides our actions. To do so, we should conduct more and more actions with wiser and wiser thoughts. (Wisdom means how close we are to truth – that Ishwar alone is our goal who resides everywhere within and outside us. To crave for anything else is utter foolishness and a recipe for disaster.)

May Ishwar grant me the wisdom to pursue noble actions vigorously without an element of laziness or escapism from the duties you demand from me for 100 years!

May my noble deeds reach me to ultimate bliss of Your association by burning away all traces of greed!

May my life be in harmony with Your eternal laws and I am able to realize You everywhere!

May I become wiser and wiser every moment through better and better actions.

Idanna Mama
(Nothing for me)

Sarvam Vai Poornam Swaha
(I surrender to You everything that I wrongly assume to be mine.)

Chapter 8

AVOID TROUBLES AND REMOVE GUILT

asuryaa naam te lokaa andhena tamasaa avritaah
taan te pretya api gachhanti ye ke cha aatmahano janaah
Yajurveda 40.3

The third mantra of Ishopanishad provides the simple fundamental formula to ensure our stay in the world is worthwhile. Mantra helps us master the science of living and teach us how to get rid of guilt-feelings of past deeds.

Meaning of Mantra

Those people who are indulged in or support sinful, selfish activ-

ities and who refuse to pay heed to their inner voice/ conscience continue to remain in utter darkness devoid of knowledge and happiness even after death.

asuryaa – indulged in sinful, selfish, corrupt deeds

naam – who exemplify, characterize or support

te – those

lokaa – people

andhena – such a darkness where one can see nothing

tamasaa – no scope for light or knowledge or happiness

avritaah – completely covered from all sides

taan – those situations

te – those people

pretya – after death

api – even while they live

gachhanti – go towards

ye – such people

ke – who

cha – and

aatmahano – work against their conscience or inner voice

janaah – people

Mantra explanation

The first two mantras of Ishopanishad explain how we should live in the world and what precautions we should take during our stay here. The third mantra spells out the fate of those who do not heed to this advice. It also provides a formula to assess whether we are in the right direction or not. Moreover, it implicitly expounds why we get only what we truly deserve and it is not a punishment due to whims of some super-power. Thus, the first three Mantras of Ishopanishad summarize within them the complete Corporate Governance policy of World Inc.

While the meaning of this mantra is straightforward and self-explanatory, let us review a few salient points:

Who are Asur or evil people

The mantra defines who are Asur or evil people. It states that those who act against their own conscience are 'Asur.' They kill their own self or in other words, they destroy their own inner voice.

Inner voice – our ultimate guide

The mantra also states that each of us has a guide within us, which keeps directing us intuitively on what is right and what is wrong. When we resolve to do something noble, we get a feeling of satisfaction, enthusiasm, and peace. When we force ourselves to do something wrong, we get a feeling of shame, guilt, fear, and discomfort. This is the inner voice, coming not from us, but from God Himself. Thus, the formula of assessing the right direction in life is very simple. Simply follow your inner voice.

Human instinct and instinctive urge

It is, however, very critical to distinguish this inner voice from the instinctive urge. For example, when a thief sees an opportunity to steal money from a blind man, he may not be able to resist the easy golden opportunity to become rich. He may argue that he got an inner urge to steal. Another person may be addicted to drugs or vulgarity. He may feel helpless when faced with situations giving opportunity to consume the narcotic or conduct lustful acts. In fact, the Western society of today tries to legitimize all this in the name of 'human instinct' that is supposed to be natural in all humans. They confuse between 'inner voice' and 'instinct'. Many scientists would deny the existence of any 'inner voice' and they would conduct experiments on instinctive behaviors to prove that humans are chemical reactions merely.

However, this is not the case. 'Instinct' and 'Inner voice' are completely different. Instinct is simply a patterned behavior. When we repeat something, again and again, it becomes part of our instinct. We thus need not think about it consciously, and yet we can repeat the behavior. Human skills are results of these instincts that we develop. Walking is an instinct, running is an instinct, speaking is an instinct, stealing is an instinct, enjoying particular things is an instinct. Development of instinct is a wonderful gift to human beings that helps us use our thinking powers on more relevant things and free it from bothering about the bulk of the large number of mundane tasks that we do in our life every moment.

Anything that we repeat would become more and more instinctive. Thus, developing instinct has nothing to do with anything being good or bad. We drink alcohol for the first time; it tastes horrible. Some people even vomit. We keep drinking repeatedly,

and it becomes part of 'habit' – yet another word for complex instincts. Now, more we drink, more we get the urge to drink again in similar situations. Instinct is working here. Some people, intolerant to alcohol, even start enjoying the vomiting sensation because of the instinct.

Thus, if we have been enjoying watching blue films in past, we would instinctively seek to enjoy them again. If we have been an alcohol lover, we would seek to enjoy alcohol again. If we have been into self-destroying habits, we would tend to enjoy those acts again. Thus, the first few instincts that we have developed accidentally in life would determine the rest of our personality throughout our life. This is not wrong, and in fact, the overwhelming truth for the vast majority of people today.

Such people are in effect nothing more than chemical reactions. If the driver is sleeping, the car is as good as a car without a driver. These are the people whom this mantra calls Asur – those who are driven by instincts only and have no driver in the car.

Inner voice vs. Instinctive urge

However, beyond the instincts that propel us, there is yet another propeller in our system. This is the Inner Voice. This is a constant guide active even in the sleep. This is the driver. This forms the force, which can shape the patterns of instincts. This is the force, which urges us to do good and not bad. But if this is so, then naturally the question arises, "How do we prove the existence of Inner Voice?"

The answer is very simple! Even a terrorist has certain facets in his life where he shows kindness. Even an atheist feels the urge to state to world that God does not exist. Why? What does motivate Richard Dawkins to try to prove that God does not exist, and there

is no soul? When there is no soul, why bother about telling all this and to whom? Still he would find a natural urge to propagate the truth, best known to him, to his domain of influence. This natural urge is like a source of pure light that filters through all our instinctive behaviors and our free-will to come out in some form or other.

Look at a child. It keeps trying to stand up, walk and run. Despite being hurt, again and again, it does not give up. It would fall down, cry like anything, then again try to stand, then try to walk. As it grows up, it develops complex instincts. Now because society emphasizes pain and miseries a lot, it learns to give up after a few failures. Still we all, regardless of our frustrations, see hope in everything. But then we force our instincts upon it and decide, "Well, no, no use of trying. It will not work!" The reason that we had to justify ourselves that it will not work is that there was another propeller which said, "Try once more." This is the INNER VOICE.

When some of us look at a scantily clad heroine with lust, another inner voice does come,

- "What if someone looks at my mother, daughter or sister like this and actually does all that with her in front of my eyes that I am fantasizing right now?
- Why don't I exhibit the same feeling for my mother, daughter, and sister and do with them what I am fantasizing right now?
- What is the difference? After all, its skin and body that is attracting me and it is same in every female."

Therefore, that INNER VOICE does try to slap us again and again. And if God forbid, something happens with some lady in our family, we are filled with anger and even swear to kill the culprit.

The INNER VOICE tells us that considering all women with same respect as a mother is the ONLY way that we can live safely and with dignity in this world. If that not be the case, no relationship, no law, no enforcement – nothing matters. And why only women? If this logic be applied to anything that we lust for, living or non-living, then the only way to justify them is to justify a free-for-all jungle Raaj. All laws, all ethics, all code of conducts, all urge for discipline – everything is then stupid and at best relevant only for them who can make them or break them for their own "instinctive" fun.

The inner voice does not tell us in clear words. It tells us all this as a feeling of shame, guilt, disgust or discomfort. Those who follow the inner voice also get to the reason because now they are in harmony with nature and can understand their own feelings more deeply. To deny Inner voice is to deny our own existence. If anyone says he does not hear any inner voice, it may be either of the following cases:

- He is simply lying because he cannot overpower instincts.
- He has learned to dumb his mind into blankness so that the inner voice no more disturbs him. In other words, he deactivated the voice.

Know whether inner voice is activated or not

That is why this Ishopanishad Mantra gives another clue to know whether the inner voice is activated or deliberately deactivated. It says, "Rascals shut their minds off. They find themselves covered with darkness everywhere with no knowledge." Hence, if ever we find that

- our mind is blanking, or

- our thinking power is diminishing, or
- our reasoning ability is reduced, or
- our alertness is decreasing during or after an act

then it is clear that we have deactivated our inner voice. This will only lead us to further darkness and miseries. Thus:

- Drinking alcohol is stupid because it dumbs your mind.
- Eating meat is stupid because it harms the environment, kills innocent animals, bad for the economy, bad for longevity and hence, cannot be logically reasoned.
- Killing innocents is stupid.
- Enjoying vulgarity or idolizing glamorous pimps and prostitutes is stupid.
- Considering any woman to be anything except as respectful as a mother is stupid.
- Running after short-term material wealth or fame without any higher goal is stupid.
- Indulging in corruption is stupid.

Instincts would lead us to do something as per our past behaviors. But inner voice will act as an alert watchman certifying whether it is worth doing or not. And if it is not, the inner voice would help us reprogram our instincts through practice. This is already explained in the previous chapter.

But we must never deactivate our inner voice. Any action performed with inner voice deactivated is a sign of stupidity and cause of all miseries. Period!

Goal of life is to kill 'Asur'

Note that we all are Asurs – one who has deactivated his inner voice - in some form or other, in some aspects or other. This is the sole cause of all our miseries. We all perform a huge number of actions purely based on our instincts without consulting inner voice. Thus, we shall suffer miseries, darkness, and frustrations in those areas. Also, know that our life is not divided into different watertight compartments. Therefore, if we are Asur in one area, it influences everything else also. This is same as the old adage: One rotten fish spoils the whole pond.

The goal of life is to KILL this Asur, who is Aatmahana – Killing us. Since the soul is immortal, the killing of the soul means deactivating those traits, which differentiate us from non-living things. Those who kill their souls also kill the capacity of the soul to enjoy the bliss of God. As a result, they are naturally led to darkness and miseries.

In other words, since we attempt to kill our soul, we get the results that we truly deserve. If we are told to spend few days with a dead body next to us in a closed room, we shall rather die than face the infection and odor. Imagine what would be the result of living with our own dead soul closest to us!

Remember, it is this inner voice that differentiates us from non-living entities. Those who deny its existence, through their actions and thoughts, or even in their arguments, are actually Asurs attempting to kill themselves. As a result, they are destined, by their own deeds, to face miserable consequences of living with a rotting corpse.

Miseries in next birth

The Mantra states that when we kill our soul, we face dumbness, reduced ability to enjoy happiness and miseries. This happens not only in this life right from the moment we kill our conscience aka inner voice, but also continues after death in next birth. We take birth in species and environments that best suit our dumbness. Animals are supposed to be those species where those souls take birth, who stopped using their Inner voice. Thus, they face the results of their dumbness, and only when they are suitable enough to exercise their free-will to heed to the inner voice, they take birth as humans again.

Thus, the whole process continues without any disruptions due to death. Hence, it is also futile to think of suicide as a way to escape the miseries of today. In fact, the tendency to commit suicide will add up to our instincts and hence, make us even more dumb to listen to our inner voice. Thus, it will make matters worse.

Wrong ways to kill Asur inside us

So what should we do when we realize that we have got into the bad habit of numbing our minds and not listening to our inner voice? How can we kill the 'Asur' inside us? What should we do when we know we have committed many blunders and mistakes?

The answer is already provided in previous mantras. However, here are some more popular wrong ways.

Suicide

It is out of the question as it will make matters worse. We will become even bigger Asurs and face even more miseries.

Running away from situations to start afresh

This will also not work because the instincts will recreate the same situations wherever we go. This world is a war against not anyone else but our own instincts. Therefore, if we run anywhere, even in most isolated jungles, and yet our instincts will follow us. Just as the head of a coin cannot run away from its tail, we cannot run away from our instincts.

Becoming a Sanyasi or Monk

It will not help either. Sanyaas is not for those with deafness of inner voice, but those with extremely strong ears to the inner voice. Becoming a namesake Sanyasi without the transformation inside will make us a hypocrite, and hence, even bigger 'Asur.'

Confessing our crimes and saying sorry to the person against whom we committed crimes

Again, this is of no use. Many intellectuals state that if we have done anything wrong, we should confess that to the person against whom we committed wrong and then we shall be free of its guilt. Those in the path of Vedas will not say so. Because the first Mantra of Ishopanishad clearly stated that everything belongs to God alone, and nothing else is directly related to us. Therefore, the only person against whom we committed a crime was God even though He remains unaffected by it. Thus, confessing crimes in front of others, who are neither as intelligent as God nor as understanding as God, would simply be foolishness.

Further, just as a drop of poison makes entire food poisonous, each act done by each person against his inner voice affects innumerable souls linked to him directly or indirectly. Thus, if confession is the way to get rid of Asur inside, then one will have to make billions of confessions.

Some scholars are of the opinion that one should detach

himself from the crimes and if told to reveal his or her past, should honestly speak the worst of his crimes. This will give inner strength. This approach is also against Vedas and good for only those who doubt Ishwar or do not understand the mechanism of mind. Had detachment been so easy, what took us so many births? And even in this birth, we are struggling so much to get detached. Further, each time one is told to reveal his past, and he states his misdeeds, he would only be strengthening the very instincts that made him commit those crimes in the first place. Therefore, this approach would only make him more vulnerable. Also, the very fact that he mentions certain crimes means that subconsciously he considers these crimes to be big enough to be discussed. Thus, it means that in reality instead of being detached, he is still attached and perhaps even more attached.

And what about the millions of minor crimes that we all committed since birth. If I committed a bank robbery, then after being a so-called saint, I should discuss it when asked to get rid of the Asur tendencies. But what about those petty things I stole since birth that turned me into a robber. What about each lie I said, each time I cheated in all the games we played as children, each time I abused anyone, each time I killed ants for fun, etc. All these together made me into a bank robber. How much can I tell and how long can I tell? Each moment can take hours to elaborate.

Right ways to kill the Asur inside us

Here is the Vedic way or Ishopanishadic way to kill Asur inside us.

- Surrender to Ishwar and humbly apologize for all the mistakes you have been doing since Ishwar-knows when. Do it emotionally and not by mechanical recitation of some dialogues or mantras.

- Promise to Ishwar that I would never repeat false ways again. Promise to Ishwar that I shall only follow the path of truth taking him alone as an example, guide, and benchmark. Request Ishwar to provide me the strength to be successful in this vow

- Refuse to do anything with whatever you may have done in past. Even if it is in active memory, refuse to discuss it or even think about it. Think of something better. Surrender all evil thoughts of past and present to Ishwar and feel Idanna Mama.

- Instead of carrying skeletons in a suitcase and be eager to show it to anyone when asked as a mark of honesty, throw the suitcase in dustbin and travel light. Idanna Mama – Not mine, all for Ishwar.

- Now get into vigorous actions. Perform more and more of noble intentioned actions as much as you can with full enthusiasm. Ishopanishad Mantra 2 clearly stated that this is the ONLY way.

- Obviously, old habits die hard, and even the noble actions would have many defects. In addition, there would be many times when we would be swayed away by instincts to be Asur again. But do not worry. Do not give up. Rise up again even more aggressively. Repeat the previous steps again and again. In fact, make it part of a new instinct that whenever you fall you rise even more enthusiastically refusing to do anything with the past.

- Do ensure that even this does not become another bad habit to say sorry and work again, and fall again and say sorry. Don't think that by saying sorry you have another

opportunity to start afresh then why worry!

- Know clearly that each time we fall, we lose something. Each time we try to fool God; He is smarter than us to know this.

- Understand that we have to face the consequences of all our mistakes. Just as obesity does not get cured by praying or by saying sorry, no amount of worship, prayers or confession can delete the results of our actions. But if we refuse to do anything with past mistakes, and reprogram our routine, become health conscious, take good diet, etc., then over a period of time we can become lean again. Whatever principle applies to body, the same principle applies to mind and soul.

- To ensure that this works effectively, keeping yourself busy with vigorous and more ambitious actions is essential. Each time we fall, our actions and discipline should be even tighter this time.

- Do this with all your emotions, passions, feelings and reasoning. Set ambitious targets. Make sure you are doing something concrete for the betterment of the world and not your own self. Review the first mantra of Ishopanishad. As you engage in better and more of noble actions, old patterns will start breaking, and new patterns will start emerging.

- Refuse to think about old patterns because that will strengthen them. When found in a situation that arouses old instincts, simply start thinking about your new goals and immediately get to actions.

- Avoid the trigger situations in the first place and if you

cannot then make yourself busy in completely different noble deeds then. Soon you will have all your instincts reprogrammed as per your inner voice. Life will now become much more easier, enjoyable and relaxing because you have stopped struggling with your INNER VOICE. The INNER VOICE will bring greater and deeper feeling of enthusiasm, fearlessness, peace, satisfaction and happiness with each act. Instead of killing your soul, you have started nurturing it.

- Now seek newer ways to learn more, meditate better and perform even better actions. Soon this would spiral up towards enhanced wisdom, more pronounced INNER VOICE, ever-increasing happiness, heightened harmony with nature and you would find journey towards ultimate bliss of Ishwar the most enjoyable experience of your life!

O Ishwar!
Grant me the wisdom to have this exhilarating experience RIGHT NOW!

SECTION 3

STRENGTHENING MIND AND WILL POWER

We require tremendous mental strength to master the whole process of knowledge acquisition and knowledge enhancement. We also require tremendous will power to apply that knowledge in real life so that we can keep sustaining and maximizing the level of bliss every moment of our life. Therefore, the third section of the book will teach us how we can make a resolve and get right intellect or frame of mind RIGHT NOW! It provides a mechanism of how to tap into our unlimited potential right now! In this section, we will also learn how we can dwell into the unlimited source of knowledge, power, and bliss, and continuously increase our mental strength and will power to follow our inner voice.

Chapter 9

SUPERCHARGE YOURSELF NOW!

yamam medham devagana pithaschao paasathe
thaya mamadya medhayagne medhavinam kuru swaha
Yajurveda 32.14

This mantra is an amazing motivation-pill from the first book of knowledge on earth - Vedas. No self-help book can stand equal to Vedas. This mantra provides us the mechanism to access instantly the resources we need to super-charge ourselves RIGHT NOW!

Meaning of Mantra

O ever glowing, brilliant Lord of all beings!

Give us the same intellect that you gave to our legendary

ancestors, the great men and women of history, the best of the best ever born.

Give us the same intellect through, which the heroes of past achieved greatest of wonders and miracles.

Give us the same intellect, which our role models transformed into noble efforts that dazzled the world.

Give us the same intellect that the greatest performers used to worship you, through noble thoughts, noble words, and noble actions.

Give us the same intellect that is the jewel of the best of the Yogis, the best of the scholars, and the best of the achievers.

And give us that intellect RIGHT NOW!

Mantra explanation

Vedas do not conceive of a God or Paramatma, who would change his course of actions even a bit to accommodate our prayers. Then what is the use of such prayers or innumerable similar ones, which He would never listen?

The fact, however, remains that Vedas contain no impossible prayer. The mechanism of action of Vedic prayers is already built into our system. Paramatma has already supplied us with all necessary arms and ammunition to achieve whatever we desire within the framework of Vedas. The Vedas provide the tools and techniques to use these arms and ammunition and convert any of our prayers into reality. We perform, and he dispenses – as per definite unchangeable laws, as provided in the Vedas. It is fair game:

- The laws are unchangeable absolutely.

- The laws are made available to us in the form of Vedas.
- The necessary tools and resources for application of the laws have been provided to us in more than abundance.

Thus, no single prayer of Vedas is futile or wishful thinking or a promise extending up to unforeseeable future. Instead, each prayer is nothing but a goal that is realizable within our finite lifetimes – given that we follow assiduously the steps required for fulfillment of the goal.

Right intellect - the first step to realize the goal

The first necessary prerequisite for realizing any goal is to possess the right intellect or frame of mind. The rest would follow naturally and logically once this first prerequisite is fulfilled. This first step is the hardest and the most critical step.

We need not even refer to Vedas or any other scholarly book to understand this. We just need to look around in our world. All things – good or bad, great or not-so-great – that mankind has ever achieved till date was only an idea in someone's mind at one point of time. The right application of intellect alone transformed that intangible idea into electronic gadgets, engines, vehicles, rockets, computers, spaceships, rules of society, laws of the country, codes of ethics, books of knowledge, arts, philosophies,….. the list is endless, which is the reality around us.

Once this intellect is there, all the raw material for the fulfillment of our prayers aka goals are already in place.

Acquiring right intellect

So the question comes, how soon can I acquire that 'right intellect'

so that I can move on to the next step?

This mantra from Yajurveda, as mentioned above, gives that answer. It categorically states that, regardless of your past deeds or misdeeds, the level of knowledge or ignorance, capabilities or incapabilities, performance or failure, and everything else you have or do not have, you can acquire that intellect RIGHT NOW!

One of the mantras from Shiv Sankalp Sukta of Yajurveda elaborates it further by saying that the essence of all the Vedas is already inside us.

Thus, that intellect is already there with us at the same instant as we desire it. It is an instantaneous process. It is also a fair process. As much of intellect as we desire, and with as much intensity in, exactly the same proportion of the intellect is being made available for us.

Thus, technically speaking, if we can generate a tremendous amount of will-power to reach ultimate perfection, we can achieve that RIGHT NOW!

In other words, we can change our destiny through one resolve RIGHT NOW!

Yajurveda says:

- Once you make a resolution, all the tools, and resources necessary for achieving your goal or dream or prayer, will be made available immediately without a nanosecond delay.

- As you start applying the tools and resources made available to you in the form of intellect, you will start observing the results.

- As you observe the results, you would generate even more conviction and will power.
- This process will further enhance your intellect and generate even better tools and resources.
- Thus, the results get even better, and conviction strengthens even further.
- The process follows recursively generating a positive feedback loop, something analogous to a nuclear chain reaction.

Thus, if we can generate a minimum critical mass of conviction in the first go and sustain it, the most ambitious of the goals or dreams are achieved.

The successful personalities so far in history have applied these mantras of Yajurveda in some form of the other. The principle works with almost anything and everything.

Meaning of 'Swaha'

However, the entire Vedas and even the 'Swaha' at the end of the mantra also provide us directions on where the mantra should be applied.

Vedas conceive of a human potential that can achieve its ultimate achievable and is not restricted by petty goals. Thus, the mantra prays for possessing that level of intellect where all petty and not-so-petty desires, aspirations, dreams and goals are made 'Swaha' or sacrificed happily in pursuit of the ultimate goal.

Thus, the mantra prays for that intellect where we only aspire to achieve the ultimate. After achieving whom; nothing else remains

to be achieved. After achieving whom, the rest of the 'achievables' are automatically made available to us as when we need it. All the petty intermediate 'achievables' only become temporary tools to facilitate achievement of the ultimate goal. But eyes of the 'prayee' are steadfastly fixed on the ultimate, the biggest and most ambitious goal, the most exciting and exhilarating goal, simply the best goal – to become a Yogi.

And the prayer from Yajurveda is Paramtama's insurance note asserting that,

- "Regardless of anything and everything that has and has not happened till date,
- Regardless of anything and everything that you could or could not achieve till date,
- Regardless of the whatever deeds or misdeeds you performed till date,

You can aspire to be a Yogi from this moment. And you shall be inducted into the privileged Academy of Yoga RIGHT NOW!"

Summary

Let us all thank Paramatma and take this resolve RIGHT NOW. Let us all become Yogis who have:

- No illusions, no grief
- No tensions, no frustrations
- No doubts, no disbeliefs
- No fears, no guilt

- No limits, no bounds
- Only bliss and total bliss
- Complete peace with self and the world
- Unflinching affection with truth
- Complete mastery over mind and body
- Perfect examples of Yam and Niyam
- Single-minded goal to achieve the Ultimate One!

And as per Vedas, we become Yogi RIGHT NOW!

Chapter 10

THE POWER OF 'OM' THERAPY

ॐ

Om or Aum or ॐ is the greatest word in all human dictionaries. Om is the greatest gift to humanity.

In this chapter, we will learn how to use Om therapy to derive tremendous physical, psychological and spiritual benefits to transform everything in our life! But before that let us understand the meaning of Om.

Om is beyond religion

There is nothing Hindu or Muslim or Christian about it. Om – in its variants – forms part of all major cultures. It symbolizes good-

ness, power, meditation, and respect

- Hindus use it as a chant for all mantras and bhajans. They are more popularly associated with Om.
- Christians and Jews use it as 'Amen' to denote strong affirmation.
- Our Muslim brothers and sisters use it as 'Aamin'
- Buddhists use it as Om Mani Padme Hum.
- Sikhism is based on the fundamental tenet of 'Ik Omkar' or One Om.

Omni, which forms the root of so many words, implies infinity, ubiquity, or tremendous presence. For example, omnipresent, omnipotent, omniscient, etc.

Thus, Om – like its source Vedas, is beyond all later day religious or cultural divisions and is for entire humanity just as air, water, sunlight, blessings of God, love of a mother, compassion for fellow beings.

Om in Vedic texts

Om is derived from Vedas and commended in other Vedic texts. Several Upanishads and Geeta praise Om. Mandukyopanishad is dedicated to the glory of Om.

Om is mentioned in following Mantras:

- Yajurveda 2.13
- Yajurveda 40.15
- Yajurveda 40.17

- Rigveda 1.3.7

Meaning of Om

The Vedic culture unequivocally states that Om is the best name of Ishwar. (Refer Yoga Darshan 1.27-28.) Three syllables, A (अ) U (उ) and M (म) make Om. Each of these syllables represents various characteristics of Ishwar or Allah or God or Supreme.

For example,

- 'A' represents vast, universal, worth being worshiped
- 'U' represents brilliant, minute, source, controller
- 'M' represents infinite, undying, knowledgeable, caring

These are just a few examples. However, in essence, Om summarizes the essence of all other names of Ishwar/God.

Now a question can arise, "how can A, U, M mean such things because it sounds so arbitrary?" To untrained mind, yes, it sounds very arbitrary. It is difficult to see a needle-hole while in a bumpy ride! But to a mind in perfect tranquility, each pronunciation generates some feelings. During the inception of civilization, Rishis characterized each such word (combination of pronunciations) to represent certain specific concepts. This is the Vedic concept of the origin of language.

The meanings for A, U, M are also derived from those feelings that each of these pronunciations produces in a tranquil mind.

An important note : In fact, this is how Vedas are to be interpreted. Moreover, this is the reason why most Indologists fail to interpret Vedas correctly. One cannot understand Vedas until one is Yogi having perfect control over the mind. Till we reach that level, we

have to rely on other authoritative interpretations and logic.

Now, since most people cannot have such control over mind, Rishis classified some of the meanings of certain pronunciations in other texts like Nighantu. Based on this, more coarser meanings of Vedic mantras were derived for less endowed people. Then they simplified them even further into simpler texts and so on. Most of us will have to use these texts, along with our own intellect to deduce the meaning of Vedic mantras. While other texts provide clues to Vedas, Vedas themselves remain the ultimate benchmark that can be comprehended fully only in the perfect state of tranquility. However, the very process of trying to understand Vedas helps us reach that level of mental capability. This forms the entire philosophy of studying and applying Vedas.

Therefore, a reader of Vedas should be clear that Vedas can be understood only as per root essence of each word and possibly each syllable and not later day meanings. For example, 'Go' has the root essence of something that moves or provided progression. But fools try to interpret 'Go' in Vedic mantras to mean 'cow' everywhere, and hence, misinterpret Vedas. Therefore, Vedas demand an understanding of root words and 'feeling' the mantras, rather than mechanical interpretations. Moreover, since it is an evolutionary process for each of us, Vedic philosophy is quite liberal about those who believe in Vedas and to whatever extent as per Laws of Karma.

Each syllable of Om has different feelings

Let's be more clear about this concept of meaning from the pronunciation of each syllable in the case of A U M.

Clarity can come only with the perfect tranquility of mind. But let's take an example to explain how different sounds evoke

different feelings or meanings – 'M' denotes an emotional and caring aspect of Paramatma/ Ishwar. And we would see that even among normal human beings, there is a strong common thread across almost all cultures when it comes to 'caring love.' Therefore, the word to signify 'Mother' in almost all languages and cultures has the sound of 'M'. Some cultures use a close sibling 'N', which comes from the same family of sounds. This is the sound most children utter first for physiological reasons and then develop an emotional relation with it. Ishwar's language and His creation all go in sync.

Since this motherly love is one of the strongest emotions, we find it common across entire humanity in the form of M. The same is the case with other syllables which form part of Om.

Why should we chant Om?

Chanting of Om has several benefits – therapeutic, psychological and spiritual. Even if we do not know the meaning of Om or are otherwise skeptic about it, we can still avail the therapeutic benefits from it. Some people stay away from Om considering that it belongs to a particular religion. However, as we have seen, there is nothing religious about Om. It existed long before these new religions came into existence. In any case, it is a part of all major cultures.

To deny oneself of the benefit of Om simply because it existed before their religion emerged is akin to refusing to use one's hands, legs, air, water, horses, vehicles, food items, medicines, etc. simply because these also existed before their religion emerged.

Further, there is nothing in the meaning of Om and in the essence of Om, which is against the definition of God/Ishwar/ Allah in any religion. Thus, we should not be hesitant in embracing

divine 'Om'.

Om is supposed to be the primordial sound of the universe, and its reverberations are the most natural experience for all souls. This Om through its reverberations forms the connection between the Supreme Entity and us. Buddhists call it Inevitable Laws of Nature designed to benefit us, and we call it Existent, Conscious, Blissful Ishwar.

Therapeutic or health benefits of chanting Om

Om is a foolproof method to add healthy years to your life.

- Chanting of Om several times would relax our entire body and regulate our hormonal system.
- If we have disorders due to anxiety or worry, or we tend to lose temper, there can be no better remedy than Om.
- It acts as a detoxifying agent for the entire body. If our body environment is polluted, we MUST use it.
- It strengthens heart and circulatory system.
- It will make our digestion stronger.
- It will bring youthfulness in body and face.
- If we are tired and exhausted, it can serve as a great rejuvenator.
- It can solve most worrisome sleep disturbance patterns, in case we suffer from it. We would wake up an alert from sleep if we practice it in the night.
- It strengthens our lungs with some practice.

Psychological benefits of chanting Om

Om can become a life changing experience:

- It can make us much more relaxed to face the world around comfortably.
- It can help us control our anger and frustration. If we have been chanting Om regularly, it is unlikely that we get angry.
- It can help us be in resonance with nature. Thus, we would find ourselves much more intuitive and in control of things. Our gut feel will become much higher.
- Our interpersonal relationships will improve. We would be able to develop a rapport with people much better and make friends from enemies.
- We will find life much more meaningful and purposeful and carry that natural smile.
- We will find a jump in our enthusiasm and activity level. Our alertness would increase.
- We can never feel depressed if we are into Om therapy.
- It helps vanish away all depressing thoughts.

Spiritual benefits of chanting Om

Meditation upon Om is the best spiritual exercise on earth.

- It helps us develop emotional connect with God and realize our relation with him.
- It helps us realize our purpose in life and helps us under-

stand how God is helping us to achieve it.

- It helps us realize our identity beyond this temporary hustle-bustle of the world around and develops a sense of how to make the best use of this world for the bigger goal.
- It provides a sense of security that is unmatched. We realize how we are constantly under the protection of Ishwar every moment.
- It helps us feel the Law of Karma. It helps us understand how each thought of ours is shaping the next moment of life and how Ishwar is managing this Law of Karma meticulously for our benefit alone.
- We understand why and how Ishwar is just and compassionate at the same time. How in his justice alone lies his pardon! How he loves us! How he is caring for us! How he is pampering us!

The method of Om therapy

The complete Om therapy is more detailed. Also, depending upon individual stage and requirements, it can be customized. After all, Om therapy is not a mechanical exercise but a direct one-to-one interaction between us and the supreme entity without any other entity in between.

But here is the standard procedure:

1. Sit down with backbone straight in a position where you need not worry about bodily discomfort. If you are unwell, you can do it lying down. Otherwise, always prefer to be seated. Close your eyes. Take some relaxed deep breaths

to release any body tensions.

2. Four times are best for Om therapy – one immediately after waking up, one after morning cleansing, one in the evening during sunset and finally before sleep. You can also do it when you have nothing else to do better – traveling in a bus (make sure you are not driving!), waiting for someone, feeling the need to get rid of negative emotions or having the relaxed morning walk in the park. (Though, you should make sure you are not into something that demands alertness.)

3. You can prolong the duration of each chant depending on your comfort. In general, longer the chant duration, better the results. However, it should be done with comfort.

4. Now do at least 3-5 chants each time. If chanting loud is an issue, you can do it silently.

5. During each chant, feel the Ishwar and his love around. Keep a slight smile and flow into the reverberations of the sound inside. This is not the time to think about Ishwar but to feel the Ishwar. We have to work at an emotional level and not at a logical level right now. Rest of the day is for logic.

6. Continue the vocal chants as long as you enjoy, and then start chanting silently. You can also focus on rhythmic breath patterns for some time. Then you can switch to Gayatri Therapy and then again switch to silent Om Therapy.

7. After you have completed all this, you can switch to Shanti Mantra and conclude. Shanti Mantra basically prays for peace everywhere.

8. After this, if you wish you can continue this meditative stage as long you enjoy and pray to Ishwar in whatever way you desire or whatever name you want to take with a thankful attitude. If you are an atheist, you can replace thought of Ishwar with a sense of comfort and peace. (It is one and the same with difference in semantics alone.)

I have just shared a trade secret in plain simple terms that otherwise has become a multi-billion dollar industry and bread and butter of many a self-help gurus! The only difference is that this therapy would be much more practical and effective! Moreover, that it has been provided without redundant jargon and packaging!

Chanting Om and duties of life

Some people may ask, 'In a world demanding actions, how can chanting do wonders? Is this not an escape mechanism to run away from challenges of life?'

The fact is any form of meditation or Om therapy or any other Vedic Mantra therapy is not a replacement for rest of the duties of life. It is, on the contrary, a catalyst to increase the efficiency of our overall life. Thus, one is not expected to run away from duties and chant Om. On the contrary, one is supposed to do it for a limited period of time in general. It won't take more than 15-20 minutes in an entire day if we do it four times. We can increase the duration for specific objectives.

Chanting is nothing but a commitment. It is a promise you give to Ishwar/ Allah or God that:

- We would cooperate with Him.
- We would justify all his caring and love showered upon us.

- We would try to imbibe the qualities that are expected from us.
- We would try to emulate God in those qualities where we can – justice, compassion, discipline, consistency, etc.

Chanting in this manner is a commitment at a subconscious level. Therefore, it works! Those who chant with this overall theme derive the best benefits.

However, those who chant even mechanically would at least derive the health benefits. Even if we do not believe in benefits of Desi cow's milk, it would still benefit us if we consume. The same is the case with chanting a Mantra. However, when done with feelings, benefits multiply!

Proof of the pudding is in the eating. Simply practice the Om therapy for a month and all doubts would be dissolved. But remember, we can show you the path. It is you who will have to walk across! And believe us, it would indeed be the greatest fun!

So just get going into Om Therapy! Start using the greatest gift to humanity.

Chapter 11

TRANSFORMATION WITH GAYATRI MANTRA

om bhoo buvah swah tat savituh varenyam
bhargo devasya dheemahi dhiyo yo nah prachodayaat
Yajurveda 36.3

Another gem from the Vedas is Gayatri Mantra. In this chapter, we will learn how to make Gayatri Mantra work for us for the ultimate transformation that we seek.

A Problem with the Vedas

I was once asked, 'Which is my favorite mantra from Vedas?' I said 'Agne Vratapate…' A few days later, the question came again. This time, it was 'Trayambakam Yajamahe…' Next time it was some-

thing else and today it is something else. This is a curious problem with Vedas. Each mantra is like a sweet ocean of knowledge. More we dwell into it; more we feel liberated. More we dwell into it; more we get that feeling of serendipity, feeling of ecstasy, joy, being enthused, and what not! Words fail to describe it beyond a point!

Contemplation on each mantra makes one feel as if this mantra alone contains more insights than rest of the world put together! There is nothing more joyful in the world than diving into the essence of any Vedic mantra. Therefore, when the untrained mind returns to the mundane world, it finds life much of meaningful and purposeful. Next time when it chances to dive into another mantra, it finds yet another ocean of peerless bliss. That is why it is impossible to stick to one particular mantra as a favorite mantra. Each mantra has such depths of meanings that it appears as if the whole life would be insufficient to reach the bottom!

Benefits of Vedic Mantras

Our seers strongly recommended contemplation on Vedic mantras as an essential duty of all Arya or noble persons. The reasons are simple:

- There is absolutely nothing more refreshing and relaxing that contemplation on Vedic mantras.
- There is no better brain tonic than getting deeper and deeper into the essence of Vedic mantras.
- The benefits of Vedic mantras do not lie merely in the final conclusion of Vedic mantras, but in the very process of trying to get to that conclusion.
- Finally, to understand Vedic mantras require not only

> logical analysis but also the use of emotions and practical implementation. It thus provides a holistic foolproof recipe for the panacea that all the self-help books of the world try to achieve.

Now each mantra of Vedas has a wide scope and depth of meaning. Some mantras may not be easy to approach for beginners considering their current level of mind training and knowledge. But there are certain mantras which are like Desi cow's milk. They benefit everyone, and hence, recommended by our Seers as a necessary ingredient of daily life.

One of the most prominent of such mantras is the celebrated 'Gayatri Mantra.' Such is the glory of this mantra that seers recommend that if someone studies nothing else in Vedas but contemplates only on Gayatri, it is sufficient to take one to next level of evolution. We shall briefly discuss this amazing Mantra in this chapter and try to understand what makes it so amazing with its life-transforming power.

Literal meaning of Gayatri Mantra

We shall try to understand Gayatri Mantra as in Yajurveda 36.3.

O One and Only One Ultimate Omnipotent Omniscient Ishwar!

You are 'Bhoo'

The foundation of life in the entire universe and unborn. You are dearer than life because you sustain life!

You are 'Buvah'

Completely devoid of sorrow. When we achieve you, all our

sorrows vanish away.

You are 'Swah'

The sustainer and maintainer of the entire world and the provider of all the bliss.

You are 'Savituh'

The creator of the entire world and provide us all the prosperities.

You are 'Devah'

Who gives and only gives, and never takes anything. Who is desired by all. Who is Brilliant. Who is enlightening!

Varenyam

You alone are worth being accepted. There is nothing worthwhile except you. When you are achieved, everything is achieved. When you are not achieved, nothing is achieved because you are the source of everything.

'Bhargah'

You are pure and without any imperfections. You are the ultimate cleanser. Nothing remains unclean when one achieves you. You represent the most perfect state of purity!

'Tat'

Such are your characteristics that nothing else apart from you is worthwhile.

'Dheemahi'

We only accept you through our intellect. We utilize our power

of thinking to think of you alone.

'Dhiyo Yo Nah Prachodayat'

Because it is only you, who has enlighten our intellect. It is only you, who will enlighten our intellect. It is only you, who will lead us from wrong towards the right. It is only you, who will lead us from miseries towards bliss. It is only you, who will lead us from impurity towards purity. It is only you, who will lead us from 'Adharma' towards 'Dharma'. It is only you, who will lead us from hatred towards love. It is only you, who will lead us from evil deeds towards noble efforts.

Overall Meaning of Gayatri Mantra

O dearest Ishwar, you are the most capable. You alone are full of bliss. You are perfect in all manner. You are unchangeable. You are unborn.You are undying. You love us so much. You give us birth. You care for us 24*7*365 from eternity to eternity. You alone are worth being loved.

You alone are worth being admired. You alone are worth being aspired. You only give and give, and there is nothing that we can give you. You have gifted even this intellect through which we admire you and through which we enjoy all the blessings you have showered upon us in the form of prosperity and bliss.

O dearest Ishwar, there is no way we can repay you for all your kindness and love and care.

So we humbly promise only one thing – that this intellect which you have gifted us, we shall direct this intellect towards you. We shall contemplate upon you alone because it is you, who gave us this power to contemplate. You have enlightened us, and we shall seek only you through this enlightenment. We shall establish a

direct connection with you and will have no agents in between us. We will use all the resources you have bestowed upon us through this magnificent creation only to seek you.

We shall not be affected by what happens in our surroundings. We shall not be affected by temporary instincts of pleasure and happiness. We shall not be affected by the temporary loss, profit, happiness, sorrow, praises and insults and remain defiant in seeking you and you alone through our minds, our intellect and all the actions we perform through this intellect.

Applying The Universal Law of Gayatri in life

Gayatri teaches us a fundamental universal law. If we direct the output of a system back to the source, the output magnifies further. This law is applicable everywhere. Be it machines, economics, mathematics, society, or inter-personal relations.

"Bhargo Devasya Dheemahi Dhiyo Yo Na Prachodayaat," says that if the system is such that there is

Bhargo — the system is without any inefficiency or disorder, the way Ishwar is

Devasya – the source does not keep a share for itself and only gives out back whatever is input into it.

Dhiyo and Dheemahi come from same root word.

Thus, if we direct our output (intellect) 100% back to the source of intellect, we make it a perfect system causing us to achieve ultimate bliss.

Those who have studied thermodynamics would have read about perpetual machines. The only reason they do not work is that there

are inefficiencies in the process of energy conversion. Lesser the inefficiency, more the time the machine works. This analogy also explains our position in this creation. More we direct our intellect towards Ishwar; more we receive His bliss. In addition, when that crosses a threshold we achieve salvation. Similarly, more we direct our attention to the study of the source of our knowledge – the Vedas – more the bliss we shall obtain for humanity.

The recipe to get rid of all worries, all miseries, all doubts and all negative thoughts and challenges in life is thus very simply summarized in Gayatri Mantra. Simply think of the Ultimate. Simply dedicate all thoughts, words, and actions to Him alone. Put best efforts and leave the rest to Him and He shall manage the rest in a best possible manner as He is doing even right now!

Doubt: If we only keep thinking about Ishwar as per Gayatri, how do we manage our day-to-day tasks? For example, instead of fighting in a battle, if the soldier thinks of Ishwar, then will he not get killed?

The doubt only comes when we misunderstand the characteristics of Ishwar. This problem as indicated would come only to those who believe that Ishwar is limited in time and space. Those who think that Ishwar is in a person, body, structure or lives above skies or sitting on a throne would fail to achieve both Ishwar and success in mundane life without using cheat codes! Because such a God is different from rest of the world. You can thus be either Godly or worldly.

The concept of Vedic Ishwar, as opposed to such limited God as described above, is much more intuitive and rational. The Vedic Ishwar is everywhere. He is within us, and He is outside us. He is in our books, our clothes, plants, our body, our enemies, our friends, our food, our football, our laptop everywhere. Now, obviously, when such is the Ishwar, thinking about Ishwar does not mean

as explained in the doubt. Since Vedic Ishwar is everywhere and without any agents, we are not supposed to think of anything or any person specially or in addition to Ishwar. Since Vedic Ishwar is everywhere, worship of Ishwar lies not in any ritual of Puja or Havan or Namaaz or Prayer but lies in each act as per its purposefulness.

In the Vedic parlance, meditating upon Ishwar means to enhance our understanding that it is Ishwar, who is managing the whole show and giving us the opportunity to reap benefits as per our free will. He is everywhere. When a yogi progresses with such heightened understanding of the world around, worship of Ishwar actually means putting efforts to use every gift of Ishwar in the best possible manner by use of our intellect.

Therefore, it is worship and the meditation of Ishwar when a Vedic soldier puts full concentration in fighting the enemy, or a Vedic student puts all his mental and physical energies to study and understand the concepts of his subject. Doing whatever we are doing in best possible manner is the true worship of Ishwar as per Gayatri Mantra. Better the focus, better the outcome. Once we understand that giving the exam, fighting a war, doing a workout, or doing any other noble task is actually our worship of Ishwar for a higher goal, then it will be our exemplification of Gayatri Mantra.

- Reject all agents between you and Ishwar,
- Reject your attachment to fruits of action,
- Reject the belief that destiny is not smiling on you,
- Reject the belief that you need to do any particular ritual to please Ishwar or change destiny,
- Reject all those predictions of palmists and astrologers

and their gems,

- Reject all those tendencies of looking at planets before starting a noble mission,
- Reject the feeling of you being weak compared to an unjust system and Simply assert your direct relationship with Ishwar by dedicating all thoughts, words and actions to Him and to fulfill His guidance provided in Vedas as well as your own voice of the soul.
- Reject even the tendencies of untrained mind that try to silence that voice of soul by urging you to follow old sinful patterns of purposeless fun and greed.
- Moreover, reject even the feeling of remorse or guilt that arises after we realize that we acted against our voice of soul (Ishwar's inspiration) for petty reasons.

Reject all these and become a Vedic warrior committed ONLY to focusing all thoughts ONLY on ONE and ONLY ONE Ishwar and none else.

None means no other demigod, no other prophet, no other worldly thing, not even wasteful thoughts of mind. This practice of absolute focus on Ishwar brings the wonder that no other thing or concept of ideology or person can ever bring for you!

This is the meaning and essence of the wonderful Gayatri Mantra!

Doubt: Does it mean meditation is meaningless if we are focusing on our immediate tasks as described above?

It depends. For a yogi, since he is perfectly in a tranquil, meditative state in all his actions, separate meditation would not be

necessary. However, for rest of us, who are prone to fluctuations of tendencies of mind like anger, fear, desire, lust, hatred, ego, boredom, etc., we need to prepare ourselves to reach that stage of constant meditation. For rest of us, a separate meditation on properties of Ishwar, purpose of our life, our own nature is of utmost importance. This is the time when we try to realize Ishwar, ourselves, and our purpose beyond the push-and-pull of daily worldly life or Duniyadaari.

Experts recommend at least 2 hours of such meditation along with disciplined life for those desperately seeking salvation and ultimate bliss. However, this meditation is not a mind-blankening exercise. It is an attempt to develop an intellectual and emotional connection with the Supreme Entity. We shall briefly discuss the science and art of meditation in next chapter.

Net outputs of Gayatri Self-Help

In summary, Gayatri contains the entire mechanism of blissful living in it. I have been meditating on Gayatri for some time now, and each time I discover a new meaning and feel which is beyond by ability to express in words. However, the net outputs are following:

- Eradication of fear, frustration, tension, doubts and miseries
- Revival of peak enthusiasm and vigor
- Realignment of priorities and goals
- Emergence of new improved ideas, plans and visions
- The sense of extreme peace and love with self and the world and all wonderful things you can think of and aspire for!

The method of Gayatri therapy

Let's discuss a practice exercise on Gayatri. (Note: The changes could be unimaginable!)

- Step 1: Clearly understand the meaning of Gayatri mantra as given in this chapter.
- Step 2: Read Gayatri Mantra meaning from Chapter three of Satyarth Prakash (preferably Hindi). Also, study seven, eight and ninth chapters of Satyarth Prakash. Take 4-5 hours to complete these two steps. Then keep reviewing them from time to time.
- Step 3: Listen to the brief Gayatri mantra with meaning.
- Step 4: Devote 30 minutes daily to contemplate on Gayatri Mantra after Step 3. You can split in 10 minutes each in the morning, evening and before sleep.

This may appear mechanical for few days but continue the same for at least 2-3 weeks. Try to feel the meaning and develop emotional connect rather than sticking to each word of the mantra. Let your mind wander to explore more insights beyond the words and try getting lost into the bliss you get. Do not use force but allow the mind to calm down and experience the feel. Even if mind drifts and thousands of thoughts come up, stay calm and do not be perturbed. Ignore them rather than force them out and simply focus on feeling the Gayatri. You can use the music of Gayatri bhajan to start with focus or other feelings that come up within you. Enjoy the whole process. In the night, you can sit down on your bed, start submerging into the feel of Gayatri, and then gradually slip into sleeping position and keep having the fun till you get to sleep.

You would find shifts in your likes and dislikes and views of things. Instead of forcing your ego, flow with your inner voice.

In two to three weeks, you will find a tremendous change in you in terms of sharpened thinking process, intuitiveness, enhanced feeling of confidence and self-sufficiency, things going right much more in life, better inter-personal relationships, enhanced magnetism in personality and a lot more.

This is not magic or miracle in a conventional sense. What you would have done in this process is to align yourself with your natural path and derive best benefits from Law of Karma. You have performed a cleansing action on your mind to eradicate negative thought patterns and replaced with the most positive vibes.

Imagine! If this can bring the miracle in just 15 days, 30 minutes a day, what would the level when one does so for entire life, and with many more mantras of Vedas and with much more dedication! He would turn into a Ram, Krishna, Patanjali or Dayanand!

Idanna Mama' or 'Nothing personal'

Gayatri Mantra is in the first person plural. This clearly means that bliss of Ishwar does not come in isolation. Whatever you do, you have to rise beyond the 'Me' and do for 'We'. Your goal is not bliss for 'Me' but bliss for 'We'. All your acts, thoughts and words should be for the benefit of all souls and not only for you. This feeling of 'Idanna Mama' or 'Nothing personal' is the essence of Vedas and Gayatri.

So if this works for you, you have to ensure it works for as many people you can make it work. And you have to work for the uplift of entire humanity. Also, note that Gayatri and Vedas is all about self-realization. That means there is no concept of force or

compulsion to thrust these concepts upon others. You simply love and care for everyone just as mother cow loves its calf!

So enjoy Gayatri, enjoy life and make the world a better place! This is the best self-help course you can ever get on this planet!

Some intellectual questions

Before we finish the chapter, let us address some intellectual questions to clear some common doubts regarding Gayatri Mantra:

Question: Why is this mantra called Gayatri?

A technical question not much relevant here. However, the word Gayatri refers to the 'Chhanda' or prosody or the way it can be pronounced. Vedic mantras have a variety of Chhandas and the name Gayatri is derived from there.

Question: Is Gayatri mantra related to Gayatri Goddess?

It is a pity that in their over-enthusiasm, people sometimes overdo things. In fact, Gayatri mantra is supposed to put a stop to such illogical acts. There is no Gayatri Devi. It is only an imagination of people that too in very recent times. Instead of trying to understand the meaning of Gayatri, they symbolized it as a Goddess and in process went against the very spirit of Gayatri. While I respect their sentiments, all such people should stop such insult to Vedas and return to the actual essence of Gayatri – which is worship of One Formless Ishwar. Commoditization of Gayatri Mantra in this manner is an insult to Ishwar.

Question: Is Gayatri Mantra prohibited for women?

No mantra of Vedas is prohibited for any person regardless of birth or gender. Everyone has equal rights over knowledge of

Ishwar in the same manner as the light of the sun. Those who state that women have no rights over Vedas are the greatest enemies of humanity. On the contrary, there are mantras in Vedas, which state that it is more important that women possess Vedic wisdom because they are the first teachers of next generation.

Question: What about Shudras? Are they allowed to chant Gayatri Mantra?

Firstly, Shudra refers to the lack of education and not any birth-based classification. Those who oppose this, again, are greatest enemies of humanity. Secondly, someone who understands Vedas does not remain a Shudra at all. Therefore, everyone has full rights over Gayatri Mantra.

Question: Should Gayatri be adopted from a Guru?

This Gurudom is another great nuisance plaguing society. Somewhere we have gurus, somewhere prophets, somewhere babas, somewhere peer-fakir trying to be agents of God. It is always good to understand Vedas from knowledgeable persons. But in the absence of them, Ishwar is the ultimate guru and presence of any agent between soul and Ishwar is completely unnecessary. Therefore, do not wait for a Guru and make Ishwar your ultimate Guru. However, if you find a knowledgeable person to help clarify your concepts, take full benefits from him but never with blind faith. Mortal Guru should never supersede the Ultimate Guru or Ishwar

Question: In which Veda does Gayatri come?

We find Gayatri Mantra in Rigveda 3.62.10, Yajurveda 3.35, 22.9, 30.2 and 36.3. The meanings of the mantra are largely the same with some differences depending upon the context of the Hymn or Sukta.

Question: What if this Gayatri recipe does not work for me?

The Gayatri recipe on this book comes with a money-back guarantee! Just kidding! But that is how many self-help courses sell. What we have provided here is a systematic scientific process. It has to work. If it does not, you need to revisit chapter three, seven, eight and nine from Satyarth Prakash, which can be downloaded from our website. Make sure you try to maintain unity in thoughts, words, and actions. Avoid meat, alcohol and vulgar/romantic movies, etc. Keep healthy routine – that's it.

Remember that we are trying to go towards our original nature. Anything unnatural may deter you. But if laugh of an innocent child makes you happy, or you find it natural to love your mother, or feel obliged when someone takes the pain to help you without selfish interests; then you are human enough to ensure that this will quickly work for you!

Chapter 12

MEDITATION - THE BEST ADDICTION IN LIFE

Our mind is a tool. The purpose of meditation is to learn using this tool and develop a feel for understanding God beyond what the mind shows in mundane life.

In this final chapter of the book, I am sharing the meditation technique, which I found very useful and works for me the best.

Our realities are different

Meditation is the most enjoyable experience in life. Depending on prevailing 'Sanskars', and external demands of life, I have seen

many variations in my own form of meditation.

In these busy days, I am naturally converging to this form of meditation that I describe below. I am not sure if it appears in exactly this form in any other text of past. But then realities of my life are different from others. Demands of being extrovert are significantly higher. The forms of extrovertism have also changed significantly for people like me and youth of today. So much of exposure to mobile, laptop, internet, emails. For professionals, there is pressure and deadlines and quantity of work that is way higher than even in last decade. It is difficult to find out a completely quiet time for self. Hence, the way of meditation is also adapting to these changed realities. Most importantly, I am getting good results.

Shutting down distractions is the first challenge

Meditation is typically performed with closed eyes. That shuts down a major part of distractions. Being in a silent place shuts down another major component. And when these happen, typically the mind starts behaving like a monkey, frantically searching for a sense-organ to vent out its naughtiness. Or it starts getting into shutdown mode. In fact, I find many people confusing a nap with meditation. Nap itself is a good thing, especially if your are tired and did not have a good sleep. But the power of meditation is revealed when you are not sleep deprived.

Controlling the sleepiness is the second challenge

The goal of meditation is to control both sleepiness as well as monkey-ness of the mind. Thus, I find it beneficial to do a light warmup before meditation. Some light stretching and a deep breath are good enough. If you can time it with your workout time, noth-

ing like it. If you can have some good workout, you would be wide alert and more focused. Then after meditation, you can resume your workout depending upon the kind of workout and meditation. This workout-meditation-workout cycle practically takes care of sleepiness to a large extent.

Calming the mind is the third challenge

Now the next challenge is to calm the mind. To tame the monkey, surrender to God is the best recipe I have discovered. I simply start thinking about life, the goal of life, how Supreme Lord is helping me, and gradually I start getting immersed in His enjoyment. What is important for this approach is that we understand what life is, what God is, the what the purpose is, at least on a logical level, so that the emotional connect can be generated. That is why Patanjali enlists Swadhyaya or study as an essential component of Yoga. That is why the regular study of Vedic texts and introspection on them is so powerful. Agniveer's literatures are honest reflections on this study and introspection process. For a modern youth, perhaps this is the best material available on this subject currently. As one progresses, one can move to more technical stuff that has much more power but need basic mastery. Eventually immersing in Veda mantras is the best thing.

Enjoying the company of God is the fourth challenge

As one enjoys the company of God, understanding Him, understanding self, with eyes closed, emotions start flowing out. At times, if you have been too distracted with worldly things, you may have to start the initial flow of emotions forcibly. You can start randomly with whatever enjoyable experience you have had in past and shift yourself into that. And then focus on your feelings

at that time or situation, irrespective to things and people around you. Now start thanking Supreme Lord for giving the capacity to feel such enjoyments. Now gradually realize that source of enjoyment is within and hence even when no external stimulus is there, you can still generate this enjoyment from within. Thank Supreme Lord for that. Now gradually flow with emotions thanking Him again and again.

You need not thank Him in poetic language. It is just a feeling with or without words. Ideally without words, but don't force yourself. Simply flow as it comes.

Repeat with other enjoyment occasions if required. But soon you would be filled with exhilaration. I never required to think of more than one enjoyment occasion. Everything starts triggering naturally, and I just enjoy.

Being a good team-worker with God is the fifth challenge

Now start feeling what does God demand from you to provide you such enjoyments. What should be your responsibility to be a good team-worker with God? Now you gradually start feeling the Theory of Karma. You get what you do. And you do what you think. If you surrender all thoughts to Him – who alone is a source of enjoyment – you will have continuous enjoyment. Feel yourself beyond time with Him always. He is always with you, and as you do, so he gifts.

Thus, move towards cleansing your mind of negativity that is against the spirit of this teamwork with God. Clear out each negativity as it comes. Take strong resolve to be the best now. Resolve to never give up and put your best in the same manner as God is putting his best. If it is required, be specific else simply flow

with emotions. The Yam and Niyam of Yoga Darshan are good memory tags to help the process. Think of each of them, resolve, thank Him, feel the happiness and enjoy!

Reciting Ved Mantra during mediation

By this time, not one but multiple kinds of emotions will fill you. Don't try to separate them. Holistically feel them all with silence. If an external noise or distraction comes, associate that also with enjoyment with Supreme Lord. To assist, at this point you can start reciting Om with each breath. I find it very powerful.

Now with each Om, emotional fun with Lord will keep increasing. Be there. Feel Him beyond senses, beyond mind, beyond everything. Simply He and You.

After sometime, monkey mind will start jumping again as it is not habituated to keeping silent for so long. Open the eyes at this time and break the pattern. Then again, close and start Om journey. Do it several times. Monkey will get subdued.

Meditation during worldly actions

Now open your eyes and start resolving or repeating the resolves. Thank again. Look at the world around you and see if that connect with Lord still remains. Since you have to live in this outside world for rest of the day, make sure you have Lord with you here as well. It is easy to practice meditation in silence with closed eyes. But the power of meditation must reach in this world that you will live in for 16 hours of your day.

If you feel the connection is vanishing, close eyes again, reconnect, open eyes and check again. With practice, you would be able to maintain the connection in the external world as well.

Chant a few Oms loudly if possible.

Now start indulging in some activity. Again check the connection. You would find that a basic connection gets established that is always there at the back of mind. You are done!

Now make a habit of stopping every couple of hours or so, closing the eyes, discovering the connection, and reestablish it externally. This technique acts like a constant power booster. If possible, repeat the longer version in the evening as well, for say, 15 minutes at least. And once more before you sleep.

Meditation in bed time

To sleep, close the eyes, repeat the same thing but allow sleepiness to overpower if it does. Simply surrender chanting Om with each breath. If thoughts start monkeying, ignore and continue the Om. Soon you will master them.

Summary

This method is a basic meditation method that I, personally, found very powerful and is bringing wonders, effectiveness, intuitiveness, and success in life. One can combine it with various other methods and customize for special requirements.

Once addicted to this, no other addiction is worth even thinking about.

May Supreme Lord provide this Soma Ras always!
Om Shantih Shantih Shantih

About Author

Once a teacher asked children, "If God comes in front of you right now, what would they do?" Someone said, "He would bow." Another said, "He would worship." Some said, "They would ask for wealth." All students had their wish lists to fulfill. Suddenly, the teacher asked a boy named 'Sanjeev,' "What would he do with God?" The boy replied, "I would rush to God's lap and would never come down." All of a sudden, a pin drop silence pervaded the classroom. The teacher was shocked! Those innocent but straight words of a little boy shook her entirely. Was this the innocence of a ten-year-old boy or resolve of a soul to attain salvation?

This boy was born on 17th July in Kolkata. Parents gave him the name "Sanjeev." The world does not know much about his past, but who interacted with him remembers one thing that he is a staunch Hanuman Bhakt, who could not stand vulgarity even for a second. His belief that every woman is to be respected as Mother had started carving a different persona out of that otherwise ordinary looking child. The boy was right on track of spirituality on which the likes of Ram, Krishna, Shankaracharya, Dayanand, and Vivekanand stepped once! Moreover, then came the Ram Mandir Movement, and the Hanuman Bhakt got actively involved in awakening people about the same. Spirituality had started making a blend with nationalism in the boy's brain.

Though, at home, parents were not happy with the boy's social work and started losing hope for his bright career. However, the Divine had different plans. Boy cracked one of the toughest entrance exams in the world- IIT JEE and went to the most prestigious IIT Guwahati. By this time, he had mastered most of the religious texts like Geeta, Ramayan, Mahabharat, Upanishads, Puranas, and Ayurved. Then it was the time to study the holy

Vedas. He went to many scholars and Yogis to discuss concepts of Vedas, and in no time, he completed Vedic Studies. By the time he graduated from IIM Calcutta (top management institution of India), he could break up Vedic Mantras into constituent words and the words into their roots, to explain the essence of individual Mantra!

He was recruited by prominent organizations in health, finance, and education worldwide. He had served in 8 countries before he quit from a professional career and launched Agniveer to revive the Vedic era in 2009. In his own words: "In the view of the deteriorating situation of the nation, misdirection of youth, and threats to humanity, I was inspired by divine to start Agniveer – the only way to salvation". Within two years, Agniveer became the number one spiritual website of the world. Whether it is equality in society or women rights, Vedas or spirituality, self-help or nationalism, world peace or universal humanism, Agniveer became a pioneer in all.

He has dispelled the myths like beef, alcohol, violence, history, and scientific errors in Vedas single handed. He challenged fanatics to bring even a single Mantra from Vedas that support any of the above! The challenge is yet to be taken up after it was thrown three years back!

People ask many times, what is his brain made up of? He starts explaining Vedic Mantra to students of Vedas and the next moment he is found discussing Robotics with Scientists. He discusses Particle Physics and Geeta side by side. He delivers lectures on the immortality of the soul as well as on computational models for forecasting performances of firms! He teaches advanced probability to IIT Scientists and Yogdarshan to Acharyas! He can be an object of jealousy to many bodybuilders for his physique. Those who have seen his face can tell what is that glow that always resides on his face. "A man with a great physique, the greater brain, and

the greatest soul," is all he can be concluded in one sentence! It seems the little boy has found the God! He is now on the mission to help others do same...

Dr. Vashi Sharma
IIT Bombay, India

About Agniveer

Agniveer was founded by Shri Sanjeev Newar, an IIT-IIM professional, data scientist, and Yogi to provide a solution-oriented, spiritually driven, and honest approach to improving the world - within and outside an individual. Agniveer specializes in practical applications of timeless wisdom of Vedas, Geeta, and Yoga to address the contemporary challenges of life. Thousands of testimonials of transformation - from people who were on verge of committing suicide, fighting depression, confused about life, directionless, unable to address social injustice around - attest the massive change it has been able to bring.

Agniveer takes credit in bringing several ignored, uncomfortable but critical issues to public attention. Agniveer is the leading advocate of social equality in India and pioneer of 'Dalit Yajna' initiative to break caste and gender barriers. Agniveer spearheaded the Muslim women rights campaign facing severe backlash from conservative and fanatic elements. Yet, it was successful in bringing details of disgusting practices like Halala, sex-slavery, polygamy, triple talaq and love jihad to limelight and evolving a consensus against them. Agniveer women helpline deals with such cases and has brought many smiles.

Agniveer also introduced the concept of unarmed combat workshops across sensitive parts of country to create a skilled team that is able to defend vulnerable from criminals. Agniveer is a prominent champion of de-radicalization and has brought innumerable youth to join the mainstream path. Agniveer's narrative on history has created a significant momentum to question the authenticity of populist history taught out of political compulsions.

Agniveer has published several books on social equality, caste equality, gender equality, human rights, the controversial religious

rights and history, apart from books on self-help, Yoga, Hinduism, and life-hacks. Readers appreciate the books for straightforward, original, solution-oriented, practical, fresh, and mind-bending experience.

Everyone keen to live a meaningful life to fullest is welcome to join or support Agniveer mission.

To know more about us, kindly visit

Website: www.agniveer.com.

Facebook: www.facebook.com/agniveeragni

Youtube: www.youtube.com/agniveer

Twitter: www.twitter.com/agniveer

To join us to be part of Agniveer, please fill our membership form: www.agniveer.com/membership-form/

To contribute to Agniveer, kindly make payment through

Payment page: www.agniveer.com/pay

Paypal: give@agniveer.com

To purchase other books from Agniveer, please visit: www.agniveer.com/books

AGNIVEER

SERVING NATION | PROTECTING DHARMA